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ABSTRACT

This monograph reviews recent literature pertaining to two-year college humanities curricula and instruction. Separate sections consider foreign languages, literature, philosophy, religion and ethics, the appreciation and history of the fine arts, history, political science, cultural anthropology, area and ethnic studies, and interdisciplinary humanities. The major influences on humanities education in two-year colleges have been the transfer institutions' fluctuating requirements and the students' desire for pragmatic programs. The humanities are not widely emphasized in two-year colleges; their role as perpetuators of liberal arts holds a priority status far below career and adult education. To maintain enrollments, the colleges have taken steps toward the pragmatic with conversational foreign languages and interdisciplinary approaches. As it is recognized that the majority of students are not transfer students, instruction is shifting away from attempts to parallel university courses and teaching methods. The influence of the student on humanities curricula was reviewed in an earlier monograph in this series (JC 750 400). (MJK)

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The Humanities in Two-Year Colleges
Reviewing Curriculum and Instruction

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Center for the Study of Community Colleges

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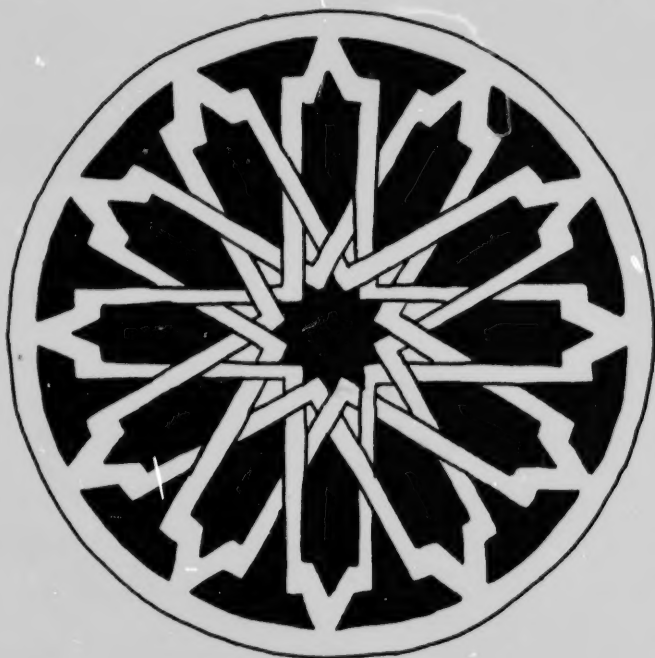
Preface

Information on humanities in two-year colleges is scattered through a variety of sources. National studies, single college reports, dissertations — all must be perused for a total picture to be discerned. Nor are the disciplines within the humanities reported evenly. One finds a broad-scale study conducted by a professional society in one subject area with only a few state or local reports to complement it in others. Still, the diligent researcher can put together a compilation that presents a map of all the humanities even though some regions must be labeled "Unexplored Territory."

This monograph reviews patterns of curriculum in the humanities in two-year colleges. The project was conceived by Arthur M. Cohen and Florence B. Brawer. The literature search was done by Joli Adams and Deborah Crandall, assisted by William Cohen, with Ms. Crandall drafting the review. The manuscript was revised and edited by Arthur M. Cohen. Illustrations are by William Cohen.

Other reviews in this series cover the literature discussing humanities students and the faculty teaching the humanities. All the reviews are prepared by staff members of the Center for the Study of Community Colleges under a grant from the National Endowment for the Humanities, a federal agency established by Congress to support research, education, and public activities in the humanities. They are disseminated by the ERIC Clearinghouse for Junior Colleges pursuant to a contract with the National Institute of Education. The support of both these agencies is gratefully acknowledged.

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Introduction

What can be said about the humanities in two-year colleges? Are they being compromised by "remedial" studies? Are they collapsing under the weight of occupational and technical education? Or are they flourishing in new curricular patterns? As revealed in this review, none of these extreme positions is true. The humanities remain alive, maintaining their traditional form in the "college parallel" courses, often reforming in interdisciplinary combinations in courses for the "new" students.

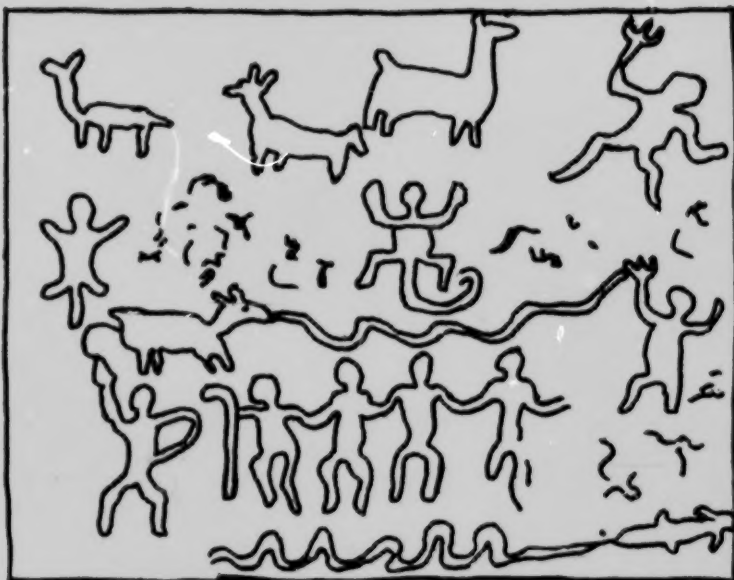
A word about curriculum in general is appropriate here. Curriculum in the community college — the dominant type of sub-baccalaureate, accredited, associate degree-granting institution —

is dictated by student preference, not institutional philosophy. The community college is dedicated to giving the community the kind of education it wants. Accordingly, except in the technical fields that have strict requirements imposed by outside agencies (e.g., nursing and police training), a student can put together a program comprised pretty much of the courses he takes of his own volition. And what he elects to take is dominated by the requirements of the baccalaureate transfer institution to which he aspires, or by his own interests and tendencies of the moment. In this climate the humanities must stand on their own, competing with job training programs and hobby courses as well as with the other disciplines for student favor.

This monograph is organized by subject area — art history and appreciation, modern foreign languages, history, and so on — because that is the way the literature is organized. People in all areas of education tend to write about their own subject field, ignoring the other disciplines. And they like to read about their own area as well. However, many gaps appear because few people within the colleges write about what they are doing. This spotty coverage is accentuated by the tendency to modify curriculum without justification. Courses form and reform in response to intramural trade-offs, few of which are described for extramural eyes. Further, even though we have limited this review to the literature since 1960, the past 15 years have seen so many institutional changes that much of it is certainly outdated.

Not all subjects are treated separately in the review because some of the many humanistic disciplines* are not taught discretely in two-year colleges. Linguistics, for example, is hardly ever found alone but only in combination with English language courses. Some disciplines are lacking totally in two-year colleges, hence do not appear in the writings about these institutions; jurisprudence falls in this category. Nevertheless there is a sizable literature covering humanities in junior and community colleges and much of it is reviewed here.

* Aesthetics, art history and appreciation, comparative religion, cultural anthropology, cultural geography, foreign languages, government, history, jurisprudence, linguistics, literary criticism, literature, music history and appreciation, philosophy, theater history and appreciation.



Foreign Languages

Nationwide studies of foreign language instruction by Kant (1969) and Brod (1971) report that as community colleges grew in size and number they became increasingly significant as centers of foreign language instruction. In 1960, 455 two-year colleges reported foreign language registrations; by 1968 this number had grown to 754, or 79% of the 950 community colleges responding to Kant's questionnaire; and by 1970, the number had increased to 861, or 79% of all 1,091 community colleges then in operation. Between 1960 and 1968, community college foreign language registrations increased nearly two-and-one-half times and their share of the total college registrations in languages increased from 1 in 12 to nearly 1 in 8; by 1970 this figure was 1 in 7.

Although French is the most frequently taught language in higher education in general (Kant, 1969), Spanish is the most popular language taught in the community college. In 1964, 9% more community colleges offered French than Spanish (Rassogianis, 1965), but by 1968, Spanish student enrollments accounted for 45% of the registrations in the five leading languages (Spanish, French, German, Italian, Russian) and French students accounted for only 33% (Kant, 1969). And in 1970, Spanish students accounted for 50.4% of the registrations in the top five languages and French students for only 30% (Brod, 1971).

German holds a steady but distant third place in higher education in general and in the community college in particular. Rassogianis' study found that 76% of the 84 community colleges he sampled offered at least one course in German. This was 20% fewer than the percentage that offered French and 9% fewer than the percentage that offered Spanish. German seems slowly to be losing favor, however; student registrations in German accounted for 16.1% of the total registrations in the top five languages in 1968 and for only 15.4% in 1970 (Kant, 1969; Brod, 1971).

All other modern languages are also rans. Although Russian is often found to be the fourth most commonly offered modern foreign language (Rassogianis, 1965; Hill, 1967; Kelley and Wilbur, 1970), Kant's study found that nationwide, more community colleges offered Italian than Russian; and Celeste (1972) found more Italian than Russian offerings in Illinois. Courses in Japanese, Portuguese, Chinese, Arabic, Ukrainian, Norwegian, Vietnamese, Polish, Gaelic, Swedish, Hindu, and Finnish among others are also occasionally offered in community colleges.

Classical languages never comprised a major part of the two-year college curriculum and recent evidence indicates they may be fading out entirely. A survey conducted by the Committee on the State of the Classics of the American Philological Association discovered the "... almost complete disappearance of Latin from two-year colleges. A very few junior colleges canvassed retain Latin 1 and 2, in very rare case 3 and 4" (Babcock and others, 1972, p. 258).

Rassogianis' 1965 survey of 84 public junior college catalogues found that only 6% offered even one course in Latin and that only 2% offered at least one course in Greek. This study also reported

that only one junior college sampled offered a course in Latin literature; interestingly, this particular junior college offered six such courses. Brod (1971), Connor (1970), and Kant (1969), in separate nationwide studies, noted very few enrollments in Latin and Greek. Kant's comprehensive study found Latin offered in 50 junior colleges and Greek offered in 40 of 950 two-year colleges surveyed. Of the total 130,628 students enrolled in community college foreign language courses in 1968, Latin students accounted for 1.1% and Greek students for .9%.

Connor (1970) found that in two-year colleges, four-year colleges, and universities, Latin and Greek were the only languages of the top seven (French, Spanish, German, Russian, Latin, Italian, Greek) to show a decline in absolute numbers in the period 1965-68. The picture appeared to have changed three years later. Celeste (1972) found that in 31 junior colleges in Illinois, one of the states having large classical language enrollments in 1967-68 according to the Connor study, there were no Latin enrollments in either 1970 or 1971 and no Latin majors or Latin programs in either year. Classical Greek fared slightly better. Although there were no particular Greek programs at any of the junior colleges surveyed, there were 30 students enrolled in Greek courses throughout the state and there was one classical major (Celeste, 1972).

Reasons for shifting enrollment patterns — hence curriculum — in all foreign languages are easily found. Historically, the study of foreign languages in community colleges has been dependent on language requirements at four-year colleges and universities. Rassogianis found that junior colleges did not require foreign-language study except as a prerequisite for transfer toward a B.A. degree. Hines' (1969) survey of foreign language programs in Illinois community colleges found that 97% of the responding colleges claimed that the most important reason for offering foreign languages in public two-year colleges was to fulfill the requirement for transferring students; 91% of the respondents from private two-year colleges concurred. Hines concluded that the future of foreign languages in the junior college curriculum depended on language requirements for liberal arts degrees in four-year institutions.

Hellinga (1970) also studied determinants of curriculum in Illinois two-year colleges and found four-year college and university requirements dominant. However, he found a discrepancy when foreign language instructors were interviewed—they claimed that the prime inputs to curriculum determination were, "needs and desires of the students," influence of faculty and administrators, and pressure of the community (pp. 68, 69). The difference seems to be that for Spanish, French, German, and Russian — the most widely offered foreign languages — the transfer imperative is dominant, but that for the less commonly taught languages, community and student body pressures are influential.

Karr's (1972) study of foreign language curricula in Washington State community colleges also found that community college foreign language curricula were designed to parallel four-year college courses. It was his view that this leads to disaster for foreign language programs: "As universities drop or modify their requirements, enrollments seem to drop at the two-year schools in the related studies. As enrollments drop, offerings are cut. As offerings are cut, teachers are let go. Unless this chain of cause and effect is broken, there may soon not be foreign language programs in the community college at all" (p. 111).

Although it is true that studies previously cited evidence a net increase in the importance of community college foreign language study in higher education, this increase is closely related to the growth of community colleges in general; it is also true that in individual community colleges, foreign language enrollments are declining. Cordes (1972), an instructor at the College of San Mateo (California) reports:

For many years our foreign language programs in French, German, Russian, and Spanish were geared to meet the needs of the students who transferred to the nearby state colleges and universities. The recent changes in the language requirements at the receiving institutions caused an unexpected drop in enrollments at our College, because many students, if not the majority, saw themselves as transfer students, even though that self-perception proved to be statistically inaccurate. Non-transfer students were usually treated like transfer students however different their reasons for taking a foreign language might have been. "Academic standards" were the overriding concern of the teachers (p. 210).

Hickey (1972) also found in a 1971 study of two-year college foreign language programs that enrollments were declining in over half of the colleges.

The relative declining enrollment can be attributed in some instances to the fact that students often are counseled against foreign languages. Buford (1973) reports that at one community college in Cleveland:

Foreign languages do not fare too well in the counseling area. Since there are no foreign language degree requirements in the Associate degree program, at times counselors have advised students not to take foreign languages. If the student insists, he is often told not to take more than one year of a foreign language . . . The Associate of Arts program allows twenty-seven credits of electives. Since each foreign language course is a four credit hour course, the student who elects two years of a foreign language has only three hours free for another elective. To the counselor's logic, it is thus foolish for the student to "put all of his eggs into one basket" (p. 38).

It is probably for this reason that Hickey (1972) and Lewis (1968) found that many community college students tend to put off fulfillment of foreign language requirements until after transfer.

Furthermore, several studies have shown that administrators at the community college level are not prone to favor foreign languages. Buford claims, "The administration is not totally convinced that foreign languages and other esoterica are necessary components of human experience" (p. 38). Kelly and Wilbur (1970) also found that the major disadvantage of teaching foreign language in a community college was the difficulty of convincing administrators of the value of foreign language programs. Russo (1972) reports that many administrators are vocation-career program oriented and harbor the sentiment of "Let them learn English."

Most studies show that as enrollments decline, community college foreign language instructors take a careful look at what they are doing. Obviously, any attempt to determine what would appeal to students begins by questioning the students themselves. Archer and O'Rourke (1972) did just that. Surveying the students at Prairie State College (Illinois) to find out why enroll-

ments in foreign language courses were declining, they discovered that 72% evidenced "... a very strong interest in learning to speak and comprehend a foreign language," and that 65% desired to use the language in a practical way (p. 187). Based on these findings, they concluded that most students actually were interested in foreign language study, but due to commitments to satisfy other requirements and/or strong outside interests, they simply did not have the necessary time (p. 189).

Hickey (1972) found that at the community colleges he studied, students tended to take no more than the basic two semesters of foreign language. He lists numerous reasons for this apparent indifference: 1) students switch to courses which will prepare them for gainful employment; 2) few students can afford to travel to countries where they would be able to apply what they have learned; 3) the basic courses offered seem irrelevant and impractical; 4) a lack of realistic career goals within the language field; 5) foreign languages are too difficult - they require discipline and consistent study; 6) there is no need for foreign language in technical and scientific programs; and 7) students who are interested plan to pick up foreign languages after they transfer to a four-year institution. Altman (1972) in effect substantiates Hickey's reasons. He found that at Parkland College (Illinois), "... as at most community colleges, the majority of students use the college as a means to obtain specific and limited objectives. Some 90% of Parkland's students classify vocationally related goals as essential or important for them" (p. 6).

Altman suggested ways to make foreign language instruction more appealing. The best way to do this, he decided, is for foreign language instructors to design practical courses. "Spanish for Social Workers," "Scientific German," "Italian for Opera Lovers," and "French for Chefs," are relevant and certainly of direct use to the students who hold those interests. Taking direct aim, Altman also claimed that the community college was hypocritical in its stance toward foreign language instruction:

It is ironic that the community college, whose educational mission is to provide opportunity for higher education and vocational training to all qualified members of the community, should operate in such a way that it caters only to the needs of the "academically talented" or "academically inclined" as if

the only reason to study foreign languages in the community college level were for the able to learn a second language as a transfer student at a four-year institution. (p. 1)

In the 1970s, he asserted, the emphasis went from *foreign language teaching to language learning*. If our school and college commitments have been decreasing in recent years, we might excuse the fact that the enrollment in private language schools such as Berlitz has not fallen, and in fact, until the recent economic depression in this country, had been increasing at the rate of 10% per year – despite the fact that language language instruction is either free or quite inexpensive in our classrooms and often quite costly in the private language schools. (p. 1) The implication is that students are not disadvantaged in languages and are disillusioned by the institutional approach. Community colleges should prepare students for survival in a foreign land and language, not cultural, regional, appreciation, not syntactic refinement, not learning to "sounding accent marks" (p. 9).

Emphasis on more practical communication and survival training in recent literature, although some scholars still see four-year college education as the area of transfer, would be independent-centered language courses. I am not suggesting the creation and hostility that would exist at Northern Illinois University if one student transferred in with credit in *Spanish 123*. Until we are given a better chance in the system of labeling courses and more importantly in the system of giving our students what we think preferentially appropriate, we will be continually hamstringing the best step approach. (Russo, 1972, pp. 71-72)

Concern for transferring students obviously cannot be eliminated even though the degree to which community college content exists. Russo (1972) also claims that "We have a unique student population with objectives different from those of the senior institutions. To pattern our classes after those found at the senior institutions is sheer folly" (p. 73). Thus, it would seem that although many community college foreign language instructors may wish to experiment and change current content, their content

Survival French and *Beginning Conversation* (in French, German, and Spanish), carrying no credit, were added to the evening division. Both enjoyed enthusiastic student response. The third course was even more of an experiment. The administration decided to try a nontransfer course in *Beginning Conversation* (French, German and Spanish) during the day, despite their fears that this would deplete their regular-daytime foreign language enrollments, but full classes of French, German, and Spanish conversation were added to the curriculum. The students were regular day students, housewives, and retired persons. The implication of the success of these noncredit courses is that a community college *can* afford to retain its foreign language faculty while at the same time, taking a further step in serving its community.

Allen (1972a) also advises practical courses for the transfer curriculum. Claiming that, "The 'image' of foreign language study seems to be that it is difficult, irrelevant, and a pointless requirement, unrelated to the student's real desires for his career and/or life style" (p. 55), she recommends that foreign language instructors at the community college "... take a leaf from the book of our colleagues in career programs, and employ a 'hands-on' approach to foreign language classes" (p. 59). To her, this means giving students "real" experience with the language, rather than abstract paradigms and contrived dialogues. She concludes that this "real" approach gets students interested in the language and helps them realize their need of vocabulary and grammar basics. To this end, she proposes a project-centered class based on various "real" experiences such as a program in which students prepare food with foreign recipes which will teach them the names of foods as well as the intricacies of the metric system, one in which students learn songs for folk dances so they become aware of other countries' cultures, and one in which they play games like Scrabble in the foreign language in order to become conscious of the complexities of the language studied and to build vocabulary skills. She goes beyond the constraints of the classroom wall to recommend that nursing students study medical vocabulary and idiom, that policemen concentrate on street-slang and legal terms, that the "language-major-to-be" concentrate on composition and literature, and that business students

concentrate on commercial terms and business-letter styles. She recognizes that this broad approach will be hard on the teacher when grading time comes around, but she claims that this drawback is amply compensated for by the fact that instructors will be able to place students of varying abilities in the same class (thereby alleviating the problem of classes too small to warrant a teacher) and that these project-centered courses will give students something to carry away with them even if they never take another foreign language course.

The "hands on" approach is also occurring in senior colleges and universities. According to Leslie and Miller (1974), the increasing career orientation of four-year college and university students is leading to the emergence of applied foreign language programs, combining the knowledge of a foreign language with such subjects as business, economics, and government. If this trend continues, community colleges may soon be able to offer pragmatic courses without the dread of their non-transferability.

In this same vein, other authors have suggested career-related foreign language courses which go even further: Spanish for Police Officers, Spanish for Nurses, German for Travelers and Business People, French for Airline Personnel, Spanish for Social Workers (Cordes, 1972); French for Travelers, French for Hospitality Management Students (Buford, 1973); and beyond this, G. Savignon (1972) suggests enrolling a future chef in a French *école hôtelière*, a prospective fashion designer in a *maison de haute couture* in Paris, and a promising watch repairman in a Swiss or French *école horlogère*.

Another development in this area is the fact that, at several community colleges, foreign language instructors are presently teaching an ever-increasing number of classes in English as a Second Language (DeHaggard, 1972) and some are now offering courses in literature and foreign culture specifically designed for native speakers (Cordes, 1972). Allen (1972a) recommends special courses for students who already have several years experience with the language either in school or through foreign residence.

A fresh approach in which the use of programmed texts for grammar and vocabulary are combined with classroom conver-

sations relating to issues of everyday life in the appropriate foreign country seems to appeal to many students. Cooney (1972) found that the addition of a native speaker as an assistant makes discussions lively and relevant.

The discussion of issues related to everyday life in a foreign country has led some foreign language instructors to begin emphasizing ethnic and area studies in their classrooms. Moore (1970) defines "relevance" in foreign language as teaching about the culture of the country, with an emphasis on values, behavior, and thought. S. J. Savignon (1972) suggests that foreign language instructors be trained to teach area studies so as to be able to "illustrate the 'hows' and 'ways' of everyday life and thought in the foreign culture, providing students with a unique opportunity for experiencing cultural diversity" (p. 104). Various studies show that apparently this is exactly what students want: Archer and O'Rourke (1972) found that 61% of the students at Prairie State College (Illinois) had a strong interest in the study of a foreign land and culture; Allen (1972b) found that the involvement of foreign language instructors in humanities and literature courses sometimes enable them to make the courses so intriguing as to generate later enrollment in foreign language courses.

To summarize, the rapid growth of two-year colleges and their emphasis on transfer programs appears to have stimulated changes in modern foreign language curriculum. Spanish and French are the most popular, German and Russian are next common, followed by an extensive and variable list of other languages. Although curriculums still depend on senior institution requirements, innovations emphasizing student needs and practical aspects of language learning are taking hold in curriculum design. Thus, problems confronting foreign language curriculums today include the abolition of requirements at four-year colleges, the increasing career orientation of students, and the opposition of counselors and administrators. In view of the above, it is hardly surprising that foreign language instructors are now talking of "selling" their courses rather than merely "offering" them. DeHaggard (1972) claims that foreign language teachers must use a "strategy that is responsive to the needs, goals, and characteristics of our community college students themselves" (p. 28) if

they are to win the battle against attrition in foreign languages. Allen (1972b) talks of public relations work for the promotion of foreign language classes including the use of newspapers, radio, TV, and brochures. Finally, Moore (1970) sums it all up: "... by applying a little common sense coupled with a bit of salesmanship that will include, as has been suggested, pertinent aspects of other disciplines in our 'package,' the product should sell as it always has" (p. 353). Whatever recruitment programs are implemented, the trend toward more practical courses and the need for realistic transfer offerings will certainly require careful planning in the future.

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Literature

The title of this section should not be interpreted to mean that the teaching of literature is the main business of English departments in two-year colleges. Shugrue (1970) found that "most departments (86%) devote less than half of their instructional time to literature courses" (p. 5). The emphasis, instead, is on the teaching of composition. Nevertheless, much literature is taught in a variety of courses. Since most community college English instructors receive training in graduate programs which emphasize literature, it is hardly surprising that literature courses are competently and enthusiastically taught (Weber, 1966). Many writers concerned with community college English instruction conclude that (1) it is good for teacher morale to allow each instructor to teach at least one literature course each term or that (2) it is "better" to teach two literature courses at a time than it is to teach only one (Svob, 1969). The consensus of much of the literature about English faculty in the community college is that most would prefer to teach literature but are forced to teach composition.

Several instructors manage to get around this unsettling question by teaching literature under the guise of composition. Indeed, Erickson's (1971) study of California community colleges

found that freshman English, by and large, is a course in literature and writing. The consequences of this action are not always favorable to the students. Tucker (1969) reports that a coordinator of freshman English programs at a large Texas university blames two-year college freshman composition instructors who turn their composition classes into literature courses for the large number of community college transfers who as juniors must take remedial composition. "Literature," he says of the instructors, "more often than not being their main area of interest" (p. 16).

However, a shift in this situation seems to be taking place. Several recent reports show that literature is now disregarded by some community college English instructors in favor of composition at the freshmen level. In one such report, Garrison (1974) writes that, "Traditional methods of freshman composition instruction are teacher-oriented and text-oriented, and are grossly inefficient . . . writing about reading is second-hand. It is words about words. It is, of course, respectably academic" (pp. 56, 60). Another report (Hill, 1970) found that a composition course emphasizing contemporary social issues which shape students' lives is effective. And Sherman (1972) for his part, has his students write for publication in national magazines as a way to put purpose into an otherwise nebulous course: ". . . students realize that writing, and learning to write well, can be useful to them in the 'real' world . . . Overnight they become persons careful of word choices, aware of sentence patterns, and interested in esoteric doctrines of tones and mood" (p. 303). Thus the move to stress writing and the efforts to make literature courses practical have led in some instances to the elimination of emphasis on literature.

This is not to imply that literature has lost its usefulness. One junior college instructor (Park, 1973) discovered that many of her students, a great percentage of whom are naive regarding the dominant traditional cultural themes, came to English class expecting literature to be directly pertinent to their lives and approached it in this light. She found that her culturally disadvantaged students, intensely interested in eschatology, "expect that literature can bring them important things, that what they read can matter . . . that it can offer them something they can use" (p. 227). She claims that contrary to many sophisticated contem-

porary readers who are able to distance themselves from literature, "...in my community college, within a fortnight of finishing *The Myth of Sisyphus*, the finale to a rather dryly taught introductory philosophy course, one very capable student passed in a blank final, two dropped out of school, one attempted suicide, accounting for 25 percent of the total class enrollment. If you take it seriously, the absurdity of all human effort is a profoundly disturbing idea . . . we should prepare ourselves for the power that literature may have among students whom familiarity has not rendered immune to ideas found in books" (p. 229).

Although it is evident from this that Park has no problem involving her students in literature courses, several other community college English instructors have felt the need to revise traditional literature courses to encourage interest through active participation. At Chabot College (California), for instance, a readers' theater program has been developed to get poor students involved in good literature in a new way. The program uses the following procedure: students first listen to invited guests from oral interpretation classes; afterwards they prepare their own scripts based on what they heard and go out to day care centers, nursery schools, hospitals, and juvenile halls to perform for an audience of children. This teaches the students the importance of literary interpretation since they must understand the author's meaning before they can give an accurate and properly emotional interpretation of the work. According to the instructor of the program, scripts are written and prepared by student teams, and discussions of interpretation are spontaneous and often passionate. An additional significant aspect of this program is that it becomes interdisciplinary: music students compose original scores to accompany the literature; art students create posters and other forms of graphic art to express the poem, short story, or documentary being performed; students from other departments, as seemingly unrelated as philosophy, political science, and human ecology, also have contributed in efforts to interpret the *Apologies of Plato*, to re-enact a social event, or to interpret various forms of poetry or photography (Mertes, 1972).

Another new direction which actively involves students in literature is reported by Friedrich and McPherson (1974) of Forest Park Community College (Missouri). "The idea is that

students learn about literature by hearing it or taking part in it rather than by analyzing it; the hope is that they will be able to see some relationship between the literature they read, or hear, or act out, and their own lives. We are convinced that more students have increased their understanding by comparing Beowulf and Superman than have ever benefitted [sic] by memorizing the definition of kenning" (pp. 901-902). In a short story class at this college, one teacher used a technique borrowed from the media to bring about active student interest. He had teams of students shoot several rolls of 35 mm. slides from which they selected the ones they considered to be most appropriate to two short stories they were studying. Later they synchronized the slides with a sound track in which members of each team spoke what they felt to be the significant lines from each short story. "What they came up with indicated that they had not only understood, in depth, what the stories mean, but that they had made satisfying works of art on their own" (p. 902).

To engage students in the performance of plays or to have them act out other literary works appears to be another productive method of involving them in various types of literature. Students at Forest Park have acted out such works as "Sir Gawain and the Green Knight," as well as modernized versions of "Hamlet" and "The Second Shepherd's Play." At Hinds Junior College (Mississippi) students planned and carried out a pilgrimage similar to that portrayed in *The Canterbury Tales*; they also made the costumes and ended the pilgrimage with a medieval feast they prepared themselves (English Faculty, 1974).

Emphasizing the contemporary world is another suggested method for appealing to students. Selby, who notes that, after half a century of compulsory "Julius Caesar" in high school and "King Lear" in college, "... the all-time best-selling paperback work of fiction is Grace Metalious' *Peyton Place*," claims that students are much more willing to concern themselves with contemporary issues than with traditional literary problems. Kolb (1964) and the English faculty at Hinds Junior College recommend beginning literature courses with the contemporary world and working backward through time: "Once the students are exposed to 'where they are today' with respect to a *hero*, for example, they enjoy then moving to the Anglo-Saxon Period and on through the Vic-

torian Period, thus understanding 'how they got where they are' " (English Faculty, 1974, p. 939).

To community college English faculty members the method of emphasizing the contemporary in an otherwise traditional literature course is probably more acceptable than some of the earlier mentioned student-project approaches; it is undoubtedly easier to evaluate cognitive skills such as content-recall, recognition, classification, analysis, and interpretation than it is to evaluate the student's actual experience of a literary work (Purves, 1967). Perhaps for this reason, in California at least, course patterns, methodology, and instructional materials for courses in masterpieces of world literature show little innovation or variation (Jaeger, 1974). Like Purves, Jaeger found that the use of instructional objectives is rare in community college literature classrooms.

The issue of behavioral objectives has been debated: "Nowhere is this problem [of the goals of education] more beclouded than in literature, partly because literature is a verbal art and partly because the subject matter of literature is unconfined save by the limits of man's imagination" (Purves, 1967, p. 1). Most of the debate revolves around the belief that the goals of literature instruction are long-range goals which cannot be defined in terms of skills (Guth, 1970). According to Guth, the real goals of English are imagination, power (to use language for a purpose), and understanding (the ability to relate a piece of poetry to one's own experience, to relate one poem to another to find a common theme, etc.).

This debate continues. Shugrue (October, 1970) encourages English instructors at all college levels to change from the professional elitism of the '60s to professional accountability and to develop a new vocabulary to translate genuine affective introductory college work into behavioral statements. But also in 1970, we find Prichard insisting on the continuance of the elitism Shugrue decries: "Just because the junior college teacher will teach increasing numbers of freshman composition sections and more 'remedial' or terminal or nontransfer students does not do away with his obligation to keep English a humane discipline nor permit him to deprive those students of the extension of consciousness that literature provides" (p. 51). Even though the

dichotomy is patently spurious, the commentators on literature in the two-year college seem determined to keep alive the convention between advocates of defined outcomes and those who put forth humanistic goals.

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Philosophy

Any discussion of how philosophy is taught in community colleges must take note of the fact that many members of community college philosophy departments suffer from conflicting perceptions of their goals and purposes. The instructors are aware that the number of transfer students, particularly those majoring in philosophy, is dwindling. They know they must cater to the needs of their present students. But they also know that when they do, they are, in effect, assuring themselves of the continued scorn of their senior colleagues. The Association of Philosophy Teachers in 1973 regarded this conflict as one of the primary detriments to their members' effective teaching.

The problem has many ramifications. According to Schmidt (1973), the American Philosophical Association consistently condemns community philosophy courses and instructors as "sub-

standard." Nevertheless, the Association recognizes reluctantly that the current bumper crop of philosophy Ph.D.s is such that it will force many graduates into community colleges. Schmidt goes on to say that, "In the sixties, graduate schools that calculated their excellence not only by their faculty but by the advantageous placing of their graduates, counseled against a junior college teaching career" (p. 9). A strong statement, if not an outright condemnation! Ironically, because of this superior attitude, many Ph.D.s, who would be happy to find a position at a community college at the present time, discover that their training has left them ignorant of community colleges and thus effectively obstructs their abilities to secure junior college positions.

Schmidt describes the conditions that a new instructor must face:

A junior college teacher is ordinarily responsible for five three-unit classes with an enrollment of between 150 and 200 students per semester. Such a load would probably call for two or three different preparations and, of course, entail no teaching assistants or readers. The courses to be taught are exclusively lower division, usually survey in nature, and require generalization rather than the specialization that is endemic to Ph.D. studies. Since the junior college is a teaching institution there are no pressures to publish. Conversely there are few extrinsic rewards which would encourage such scholarship, and of course, the teaching load is also an effective constraint (1973, p. 9).

In the same study, Schmidt recommends D.A. degrees for philosophy graduate students while valiantly attempting to cheer up Ph.D. holders who must lower themselves to accept a community college position. He does the latter by asserting that a study of San Bernardino Valley College (California) students shows that a high percentage of those who enroll in philosophy courses eventually transfer, suggesting therefore that "... a major concern of junior college philosophy instructors should be the adequate preparation of academic transfer students through courses which are comparable in content and rigor to lower division classes offered at the four-year colleges" (p. 10). Admitting, however, that nontransfer students now form the largest portion of the community college enrollment, he reverses this position to claim that a total dependence on university-parallel philosophy courses would be a mistake. "If philosophy depart-

ments are going to involve themselves in education for the masses, then they are going to have to modify some of the graduate school and senior college mentality which so dominates and determines that which is now being done" (p. 10). He describes "senior-college mentality" earlier in his article as the perception of courses and students only in terms of preparation for graduate studies.

The dilemma is restated by Hill (1972) who points out that since few community college students are philosophy majors or will ever transfer, the philosophy courses they take at the two-year college will be their first and last contact with the discipline. Philosophy instructors, he asserts, must therefore alter their course content and teaching methods to come to terms with this reality. Thus, the conflict between the desire to teach as they themselves were taught and the need to consider the goals and needs of their students tears at community college philosophy instructors.

Hill also reports that those two- and four-year college instructors who attended philosophy conferences in 1971 unanimously agreed that their graduate education had not prepared them for their pedagogical needs. Many suggestions for the modification of graduate education in philosophy are being made. Some of the most important of these include: giving more emphasis to the history of philosophy; encouraging the student's competence in several fields of philosophical research, including courses in third world philosophies; and encouraging the student's familiarity (perhaps by requiring a minor) with a discipline other than philosophy. The instructors who either made or seconded the above suggestions also recommended an emphasis on teaching and an exchange program for the faculty of two- and four-year institutions. They feel it is reasonable to expect that this program would expose graduate teachers to the situations their students would be facing and also would permit community college teachers to have extended contact with a graduate faculty, a contact which would give community college instructors a perspective on a different kind of teaching experience.

Many community college philosophy teachers maintain that their budget allocations are too small for effective instruction. The report of the first annual meeting of the Association of Philosophy Teachers (1973) claims that district-level adminis-

trators "...tend to hold a truncated view of the place of philosophy in the community college curriculum" (p. 1.1), and that this view results in low budgets and large classes. In their report, the Association complains that community college philosophy teachers typically are assigned 50% more students than the average number assigned to English and foreign language teachers and that, "The usual excuse given is that philosophy has always been a low cost program, and therefore should continue to be" (p. 3.1) The report continues with the assertion that the Association's 1969 recommendation of no more than 100 student-contacts per term for philosophy teachers using conventional lecture-discussion methods has been ignored by the Washington State Community College System.

Participants in a philosophy colloquium sponsored by the Council for Philosophic Studies (*Proceedings* . . . , 1974) advocated the following community college curriculum as necessary for any philosophy or divinity student entering as a junior at a senior Catholic institution: Introduction to Philosophy, Contemporary Continental Philosophy (Existentialism and Phenomenology), Ethics, History of Philosophy: Medieval/Modern, Logic (Formal and Informal), Metaphysics, and Philosophy of Religion. Recognizing the low enrollments to be expected for many of these courses and acutely aware of the resulting prohibitive cost of some of this "necessary preparation," the participants recommend the adoption of the method used at Skagit Valley College. By using an open classroom delivery method combined with mastery learning techniques, the philosophy department of this Washington State community college is able to offer such courses as: Introduction to Philosophy, Introduction to Ethics, Advanced Survey of Philosophical Problems, and Advanced Survey of Ethics; it also offers independent study courses which involve, for one quarter credit, the creation of a research paper and a bibliography. The latter study courses are called, respectively, Individual Pilot Study on a Modern Philosopher and Individual Pilot Study on a Concept. All Skagit Valley College philosophy courses involve behavioral objectives, programmed texts, recorded lectures, and flexible hours (Coole, 1974). According to the colloquium participants, the resultant independence for both students and faculty allow for unlimited course offerings. Another

significant advantage of the Skagit system is that the open classroom method is economically efficient, so that the problem of low budgets is somewhat alleviated.

The participants were aware, however, that the number of community college philosophy majors is minute; hence, designing curricula for them can be characterized as somewhat of an exercise in futility. Accordingly, they suggested that a philosophy major could be useful to students planning careers in computer programming, public administration, law, medicine, anthropology, sociology, or psychology.

The participants also decided that a redefinition of culture would probably help to improve the status of philosophy. To this end, the members advocated the proposal of V. Simmons of Portland Community College that culture be defined as, "the interaction of individuals with each other and with the perceived environment" (p. 11), claiming that, from this, "...it follows that the basic function of the interaction is the establishment of agreements about and with the perceived environment, and that the agreements of a given time are its reality. This being the case, the importance of philosophy as a conceptual interpreter, critic, and composer of reality ought to be recognized as an essential component of culture" (*Proceedings* . . . , 1974, p. 6). According to Simmons, the study of philosophy aids in the grappling with many facets of today's complex realities: it helps students to understand what is now agreed upon, to realize the discrepancies in current agreements, to become familiar with alternative structural definitions, and to be able to create their own alternatives where others' creations fail.

Simmons concludes that community college teachers have traditionally misinterpreted the function of philosophy, and that philosophy can no longer be considered as an exclusively transfer study:

Not understanding its function, we've locked philosophy in the academy when it's needed in the auto shops, police departments, hospitals, stores, radio studios, homes of our students. Here we do not have to consider university "Standards" but can teach what students need to understand and align data in their lives. So we leave out Kant, maybe even books altogether in some cases, and we re-educate ourselves to the real problems of people in our culture (p. 11).

According to the Association of Philosophy Teachers (1973), philosophy can be made relevant to all kinds of occupational students not now considered directly affected by or in obvious need of the study of philosophy. The Association advocates the development of an ethics course structured around the career aspirations of the student which will examine the moral implications of an occupational choice, emphasizing specific occupational canons such as "Legal Ethics," or the "Nursing Code of Ethics." They also suggest the development of additional courses which explicate such concepts and principles as "elegance," "ecological impact," and "pride in workmanship" as aesthetic experiences related to a vocation.

The study of philosophy can be of great importance as well to the large corps of pre-engineering students. This is not as new a concept as some of the others advocated above. Barton (1971) found that two-year college engineering students and faculty alike considered the study of ethics to be of principal value to them. Their concerns revolved around such moral problems as the environment and pollution.

Social science majors also would benefit from philosophy study. Barone (1974) claims the addition of philosophy to the social science discipline would gather the various academic pursuits "...under one holistic and useful set of categories" (p. 5). According to this author, social science majors need a thorough grounding in basic logic: "They must be aware, for example, of the difference between *truth* and *validity*. They must realize that a conclusion known to be true in fact may not be derived validly from a given set of premises; they must be aware that a conclusion could well follow validly from false, even absurd, premises . . ." (p. 6). Barone bolsters his claim by asserting that because social science is currently inextricable from data- or evidence-collection, students need logic skills to assess hypotheses on the basis of evidence. He recommends a broad sweep of courses for all community college social science students, namely epistemology (criteria of knowledge), philosophy of science, philosophy of history, political philosophy, ethics, and moral philosophy.

Perhaps as philosophy instructors begin to develop courses designed specifically for this broad spectrum of students, philoso-

phy will gain in status and importance at the community college. However, at the present time, there is no clear evidence that philosophy instructors are indeed gearing their instruction to any but philosophy majors, whose numbers are declining.

It is possible to end this section on a hopeful note. That few contemporary students choose to major in philosophy should not be interpreted to mean that today's student is not interested in philosophical problems. Hernández (1971) indicated most first-semester freshmen at Bakersfield College believe ethical rules of right and wrong have practical value and ought to be studied formally in classroom situations. Furthermore, Haines (1971) recognizes a new climate of opinion which has arisen from student questioning of the meaning and quality of life; he attributes this to an increasing concern with moral and theological issues in today's students. Evidently, there is ample student interest in philosophy, and there certainly is faculty interest. It now remains for someone to take these dual positive forces and move them into the development of the philosophy courses students want and faculty advocate.

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Religion and Ethics

Until quite recently, the teaching of religion in public community colleges was a sensitive subject. Many administrators were not certain precisely what the courses should teach and were afraid of possibly including a doctrinarian course in a public school curriculum. In 1963 members of the California State Board of Education issued a statement clarifying the 1963 Supreme Court decision in the case of *Abington School District vs. Schempp*. McCoy (1965) quotes the conclusion of the Board's statement:

Our schools should have no hesitancy in teaching about religion. We urge our teachers to make clear the contributions of religion to our civilization through history, art, and ethics. We want the children of California to be aware of the spiritual prin-

ciples and the faith which undergird our way of life. We are confident that our teachers are competent to differentiate between teaching about religion and conducting a compulsory worship service (p. 4).

In the intervening years several writers — e.g., Tanis (1966) — have attempted to clear up the confusion in the minds of public community college administrators by asserting that the teaching of religion is quite distinct from religious indoctrination. Kliever reported in 1969 that church-related colleges were resisting the transition from religious teaching to teaching religion; he stressed that the study of religion will find its proper place in higher education only when it becomes consistently academic and humanistic. And, as late as 1971, Haines commented that the teaching of religion is within the boundaries laid down by the courts as long as neutrality is guaranteed.

Although the explicit study of religion was thus restricted in public community colleges for a time, religion was taught peripherally in several other courses (Schmidt, 1973a; Tanis, 1966). For instance, McCoy's study of religion courses taught in California during the years 1963-64 found that courses in world religions and comparative religions were offered by departments of philosophy, humanities, history, and social sciences; furthermore, courses in the Bible as literature were frequently taught by members of English departments. According to Schmidt (1973b), this method is still pursued in all California two-year colleges, except for the seven which have recently established separate departments of religion or interdepartmental programs including religion. Schmidt reasons that the teaching of religion through other departments is a good method because the number of instructors will offer students various perspectives; nevertheless, he recognizes its drawback to be that no teacher involved is trained in religion *per se*.

Aside from the legal considerations, the transferability of religious studies courses has been the major concern of many writers and educators. In 1965 McCoy, noting that most four-year colleges offered religion only as upper-division work, concluded from a survey of all California state-university campuses and four-year colleges that transferring two-year college credit as an elective or an equivalent course should present no problems. In 1971 Haines concurred, since by then, four-year colleges and

universities were offering religious studies courses as lower-division work. However, Welch's nationwide study of courses in religion in 1970-71 discovered that, "... in numerous instances, regulations of public institutions do not provide for the transfer of credit for courses in religion" (1972, p. 81).

For both these reasons, i.e., questionable legality and questionable transferability, the content and growth of the community college religious studies courses have closely paralleled the patterns found in four-year institutions. According to Schmidt (1973b):

In vocational and special community projects community colleges may be pioneers but, in matters entailing academic study, they are influenced and constrained by the practices in operation at the senior colleges. This is necessary, primarily, because lower-division work which is academically transferable must be in principle comparable to similar work at the senior colleges. The result has been that the changes and growth in the academic study of religion in California's public junior colleges has roughly followed the patterns set by the four-year colleges (p. 3).

In 1972 Welch reached much the same conclusion: religious studies courses in two-year colleges throughout the United States were similar to those found in four-year institutions.

Although studies indicating student attitudes toward the study of religion could not be located, Haines (1971) asserts there is currently a new climate of opinion which is receptive to religious studies; he attributes this climate to present-day student attitudes which question the basic meaning and quality of life. He also claims that, "The concerns of college students today are increasingly theological and moral" (p. 22).

Whether or not there is a new moral climate is a debatable point; nevertheless, more and more students are enrolling in religious studies classes each year. Three studies about religion courses in California show particularly widespread study of religion in that state and note that the number of courses offered in California colleges has increased rapidly since the mid-1950s.

According to McCoy (1965), in 1956-57 a survey found that only eight, or 13.5% of the 59 existent California two-year colleges offered at least one course in religion. By 1963-64 he found that

this percentage had risen to 45, and 56% offered at least one course in religion, ethics, or values (p. 5). In 1972-73 60% of all public community colleges in California were found to offer religious studies courses either directly or indirectly (Cottle, 1974), and 92.4% of all California two-year colleges then in operation listed at least one course in religion in their catalogues (Schmidt, 1973b). Cottle (1974) also reported that 72% of the 216 lower-division religious studies courses offered at all levels of higher education in California were offered in community colleges, and that California two-year college student enrollment in religious studies had grown by 511%, between 1965 and 1972.

Welch's study of 182 two-year colleges throughout the country in 1970-71 revealed, not surprisingly, that 98% of all Protestant — and 100% of all Roman Catholic-affiliated two-year colleges offered courses in religion. His investigation also found courses in religion offered at 50% of all private nonsectarian two-year colleges and 42% of all public two-year institutions; this compares with 63% of all private nonsectarian four-year institutions and 51% of all public four-year colleges. The private Protestant or Roman Catholic two-year college offered slightly more than five courses and four courses respectively, whereas, the average private junior college offered slightly less than three courses and the average public community college offered slightly less than two (pp. 77-78).

Welch reports that Bible courses constituted more than half of all religion courses offered in the 182 institutions surveyed. Public and private nonsectarian two-year colleges are most likely to offer courses in the Bible (including *The Bible as Literature*) and world religions. Interestingly, more than half of all religion courses offered in public community colleges were about the Bible, while only 31% of all religion courses in Catholic institutions were based on the Bible. Welch concluded that Catholic two-year colleges tend to stress courses in theology or contemporary beliefs, while two-year colleges with Protestant affiliations emphasize the Bible. Interesting too is the finding that neither Protestant- nor Catholic-affiliated schools offer many courses in comparative or world religions. No two-year college studied was found to offer many courses in introduction to religion, and "courses in Judaism or in the history of Western religious thought

as distinguished from Christianity, were so few in number as not to be worth tabulating" (Welch, 1972, p. 78).

By the time Schmidt (1973b) made his study of California community college religious studies offerings, the numbers of different kinds of courses had proliferated. He found 178 courses offered in 86 community colleges (an average of two per school). Of these, 93 (52%) were in world religions and only 29 (11%) were in the Bible. The other courses represented were Mythology (19 courses). The Philosophy of Religion (nine courses), Introduction to Religion (eight courses), Religion in America (four courses), Current Movements, Religion and Culture, Religion in Literature, Religion and the Black Church, Scriptures of the East and West, and Rites of Passage.

The confusion seems to have settled down.

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Music History and Appreciation

As with the other disciplines in the humanities, most community college music departments develop their programs primarily for transfer students. According to Belford (1967), Erlendbach (1972), Hansen (1965), Mason (1968), Nelson (1967), and White (1967), the course requirements of four-year institutions are the primary determinants of music curricula in two-year colleges. However, this affects the programs for music majors — hence the courses in music theory, composition, and performance — to a greater degree than it does the basic music history and appreciation courses.

All researchers agree that music appreciation is the most commonly taught music course in the community college. This course was offered by 62% of the colleges sampled by Gagermeir (1967) and 87% of those sampled by Belford (1967). Music history and music literature are also offered frequently although, as Belford notes in 1967, both courses are usually reserved for music majors only whereas music appreciation is considered a general interest class. Greene (1968) found that courses in music appreciation enrolled the largest number of music students in both day and evening programs at New York community colleges. Other courses listed for the general student usually treat broad types of music: Folk Music in America, The Evolution of Jazz, Afro-American Music, and Contemporary Musical Styles (House, 1973).

Few community colleges require any type of music course for graduation — Gagermeir (1967) found such a requirement at no more than 2% of the community colleges sampled in her nationwide study — however, at least one music course is recommended for general education students. Even so, few students elect to enroll. Gagermeir (1967) studied music department offerings for nonmusic majors in community colleges throughout the United States and found that, although 95% of the colleges had courses open to nonmusic majors, only 5.6% of the students took advantage of them.

This lack of interest in music courses is widespread. Greene (1968) found that only 5.4% of the total fall 1966 enrollment in New York community colleges were enrolled in at least one music course. Gardner (1967) concluded from her study of Missouri community colleges that a full 75% of the students received no music or art instruction at all or, at the most, only one semester of *either* art or music. Smith (1970) found that in Mississippi, most public community colleges excluded terminal and preprofessional students from the music program.

This leads to a disturbing conclusion. Whether exclusion of nontransfer students is intentional, as Smith found in Mississippi, or a result of specialized subject matter designed for music majors only, most nontransfer students still receive almost no music instruction in two-year colleges. Aware of this situation, Belford (1970) claimed that "Junior college music departments

... need to offer a diversified curriculum that can serve the student's needs in meeting general education, avocational, vocational, or preparatory objectives" (p. 411). However, there are indications that when the classes Belford suggested are scheduled, they are often of little use to the students involved. House (1973) reports that the music program for the nonmajor is comparable to the secondary school program and, "The course would not be needed if an adequate job were being done in the elementary and secondary schools" (p. 58). He further asserts that in these courses class size becomes unwieldy and instruction easily becomes shallow and pedantic.

In 1968 Campbell reported that he found little evidence to indicate that colleges claiming to offer music courses especially for nontransfer students had a sufficient understanding of the purposes or of the appropriate content of such courses. Although Erlenbach (1972) found that the majority of community colleges conduct follow-up studies of their music graduates, using the results of these studies to determine future music curricula, ironically, other studies have shown that few colleges are really aware of student goals and desires. Lopp (1973) found that the faculty teaching music in six Georgia community colleges had little awareness of student needs, cultural pressures, community attitudes, learning processes, and broader views of music. He also found that teaching methods and the subject matter covered in their courses had little relationship to any of these general issues.

To return to the previously stated dilemma, since music departments seem to have opted for reliance on teaching methods and subject matter dictated by four-year institutions, they may be failing to reach most two-year college general education students. Have the colleges made a wrong choice? Mutchler (1971) reported that general education students in Washington State community colleges criticized higher education for its staid, archaic views and expressed the opinion that the most profound music experiences were occurring outside the schools. Furthermore, Hermetz (1972) found that in Florida, most general education music courses in junior colleges were totally unsuccessful in their attempts to increase student appreciation of music. He blamed this lack of success on the colleges' music faculty who

did not use objectifiable methods for evaluating student attitudes toward music. It seems safe to say that, according to the literature reviewed, community college music courses are now attracting only a few of the potential students, and they do not appear to be changing to make their offerings more viable.

The only area in which innovation is reported is in courses designed for terminal students. Clark (1969), who teaches in a technical institute in the South, has developed a four-week course in which she teaches basic appreciation of music by having the students create music for themselves. She reports that most students resent this required course and thus come to class with negative attitudes toward music. In four weeks she tries to erase the prevalent negative attitude and to "give the students a break from their very intensive courses, to occupy their ears, heads and voices even, and to find it enjoyable" (p. 309). The students are asked to play only the most basic instruments (guitars and percussion instruments) and make simple music (Christmas carols and spirituals). Clark finds this method effective for students learning the structure of music and the ways artistic skills are detected, acquired, developed, and employed.

Another kind of innovative music education designed exclusively for terminal students involves the recent development of two-year programs for those students who intend to work with music in their careers. In 1965 Hansen advocated the introduction of vocationally-oriented music courses into the community college curricula, believing that certain professions require a two-year education in music. Majer (1968), in his review of Hansen's dissertation, wrote that: "Careers in music that would profit from a two-year background in music are: workers in music stores, makers and sellers of musical instruments, professional musicians of local radio station variety, arrangers and members of dance bands, music critics on average size newspapers, church choir directors, and organists in moderate sized congregations, music therapists, instrumental repairmen, and piano technicians" (p. 47). Until 1974 there was no evidence that any community college music department took this advice seriously. Then, Foothill College (California) began a two-year program in "commercial music" that proposes to qualify graduates in a variety of careers: music publishing; music library clerical work; instrument

sales; tuning and repair; group management; promotion and production; and music directing for churches, clubs, and community centers ("Capsules," June/July 1974). This shows promise for merging an interest in humanities with a vocation.

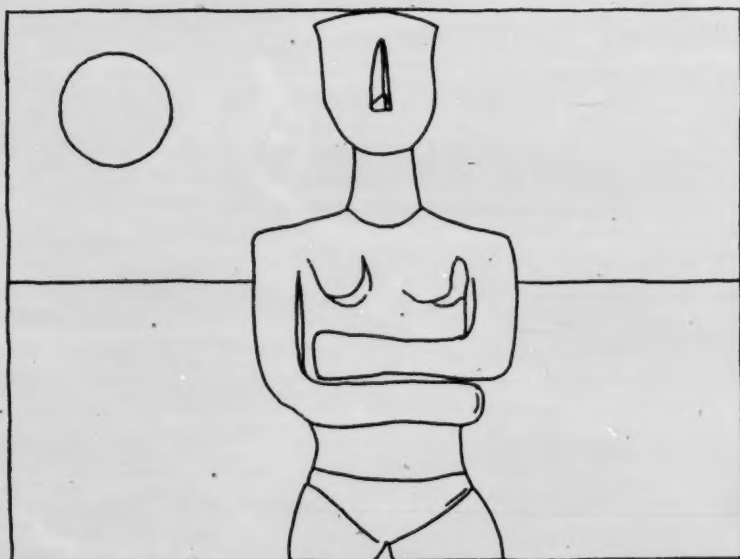
One method of increasing nonmusic major exposure to music in the two-year college is the inclusion of the subject in interdisciplinary courses. As early as 1967 Gardner recommended this method which, in 1965-1966, she found occurring in only one Missouri community college district. But this course also included literature, the subject emphasized by the instructors, so that music was only peripherally considered. In 1968 Mason also recommended such a course, to include music, art, theater, and literature. However, he suggested that this multicultural course be offered to adults through the community affairs program, making no such recommendation for general education students.

In 1973 House came up with a sweeping method to further the general education function of music. According to him, "It must not be overlooked that a significant force in general education may be provided by the concerts, clinics, lectures, and broadcasts sponsored by the music unit. Insofar as possible, these should be free and open to the entire student body" (p. 59). This may point an important direction for the future of music as a contributor to humanistic education.

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Art History/Appreciation

As a discipline art history is either dead or else never was fully alive. It is too much out of touch with art and too much out of touch with history (Sloan, 1973).

Most observers agree that art history/appreciation has been slighted at all levels of American education. Christ-Janer and Wickiser (1968) remind us that the elementary school student sees the art teacher once each week and that the secondary school student probably never sees him. Dennis (1968) claims that even though many students are interested in the arts, the fact that art courses are not considered in collegiate admissions subordinates them at the secondary level to scientific and other aca-

deimic disciplines that assist students in gaining acceptance to college.

According to Edgar (1968), creative elementary school children are generally considered to be less "desirable" than children with high IQs; they are ignored and even punished for displaying creative behavior. Edgar attributes this to the fear of American educators to include emotions and imagination in any "academic" discipline. As a result, the study of art history and appreciation at all levels has become an exercise in names-facts-dates, with no concern for what those names-facts-dates have to do with modern (or past) life or thought. The first annual convention of the New Art Association in October 1970, "... revealed a collective suspicion that the discipline somewhere along the way has lost sight of its humanistic being" (p. 4). The report continued:

It has become in-bred and self-feeding, too preoccupied with being a social science, with all that that implies as to methodology and goals: the establishment of a scientific method, the search for absolute "truth," etc. The result is the seeking of and satisfaction with knowledge for its own sake completely divorced from any human/cultural nexus, material which has lost its connection with the student and the reason it is taught and learned (*Report . . .*, 1971, p. 4).

Similarly, Christ-Janer and Wickiser (1968) claim that in contemporary education, "A premium is placed on logical processes of learning that emphasize the ability to think as the primary requisite of an educated man, largely eliminating what he thinks about" (p. 56).

Almost every author concerned with the study of art calls for the return of emotion and imagination to the discipline (Ackerman, 1970; Christ-Janer & Wickiser, 1968; Edgar, 1968; *Report . . .*, 1971; Roush, 1970; Stensrude, 1969). The philosophical argument involved is whether either an art teacher or a student taking an art course can afford to be involved emotionally with a work of art. This is what Ackerman (1970) calls the "engaged" style of teaching, as opposed to the currently acceptable "objective" style, and while most writers advocate the engaged style, no author totally condemns the other. These arguments apply with equal validity to all the humanities.

No central information-disseminating body exists for art educators to determine what other art educators are doing (the first meeting of the New Art Association was not held until 1970). Still, although college level art educators seldom write about their curriculums, several innovative course descriptions have been located. For example, Sloane (1973), perhaps most attendant to the engaged style, prepares review notes and slide lists for distribution on the first day of class so that students can spend their class time "looking and thinking" instead of taking notes. Her philosophy is that art history should emphasize the works created by the artists, not the concepts that supposedly define the various periods: "Whoever knows the paintings knows the concept, whether or not he calls it a concept. Whoever knows the concept without knowing the paintings — to the extent that such a thing is possible — really knows nothing at all" (p. 110). She hopes to make her students *think* about the works of particular artists, not necessarily *like* them. She also forcefully states that art history texts overemphasize the art of the West: "Confusing 'art' as a generic term with 'European art' is only a form of racism" (p. 111).

Sloane's course, "Seminar in the Conceptual Foundations of Art," deals with such issues as "Art as a reflection of political events," "Art as a political instrument," "The artist as political activist," and "Censorship of art," titles suggesting that it is designed to avoid the typical recall-of-information approach to art history by considering the artist as a person with feelings and motives for his art, and by exploring the impact of his art on other people of his time. The *Report of the New Art Association on Current Approaches to the Study of Art History: 1970-71* lists it as one of five innovative art courses in the community college.

This and a few other interdisciplinary approaches suggest that art departments are generally in the forefront of all community college humaniities departments in recommending and practicing integrated courses. Four of the five innovative courses listed in the *Report* . . . (1971) are interdisciplinary. Sloane's course has already been described; the remaining three are sketched below.

- An instructor at Niagara County Community College (New York) approaches his art survey course as a functional aspect

of society. His lectures include an emphasis on political history, social development, religion, and economics. He discusses style in terms of its relationships to the patterns of societal development in which it flourishes.

- At Pasadena City College (California) the art department received an Emmy award for color telecasts of art courses using guest lecturers from several disciplines. The response to this approach was so overwhelming that, at one time, there were an estimated 40,000 viewers, 1,000 of whom were enrolled in the course for credit.

- At Pine Manor Junior College (Massachusetts) a special summer program in the liberal arts presented an interdisciplinary cultural study of the Renaissance. In addition to the course on Renaissance art, simultaneous courses were offered on Renaissance English, French, history, music, religion, and science.

Minutillo (1972) implied two reasons for community college art educators' interest in interdisciplinary courses. The first is that the instructors are bored. He reports that community college teachers of math or English have a full schedule simply teaching their students the basic skills necessary for transfer or for survival in a society emphasizing such skills. Art historians, on the other hand, seldom have the opportunity to teach anything related to their specialties because few community college students have time for any course more advanced than "Introduction to Art," "Art Appreciation," or "Art History." "So to keep up, to stay sharp, indeed to be recruited in the first place, the teacher who has expertise in one of the more specialized fields needs some form of exercise in his own area beyond that presented in teaching basic courses" (p. 6).

The second reason suggested is that art historians are, by definition, suited to interdisciplinary teaching:

... statements an art historian makes about art must be synthetic; that is, he must use technical, political, philosophical, historical, scientific, and other data as ingredients with which to synthesize statements about works of art.

We can see that the patterns of thought acquired by the art historian during his training are valuable when dealing with problems from an interdisciplinary point of view. One doesn't normally study politics by reading books on botany, nor does one investigate the properties of nuclear particles by studying

a fifteenth century commentary on Plato. Yet botany books and fifteenth century commentaries on Plato may well be central to the detailed study of a Renaissance landscape painting. It seems that the art historian is in a natural position, by dint of his training and point of view, especially because of the synthetic nature of art history, to provide a focus for interdisciplinary programs of study (pp. 8-9).

Another reason for teaching art history in an interdisciplinary manner is presented by Gardner (1967) who notes that "approximately three-fourths of the total number of students in . . . [Missouri] junior colleges receive no music or art instruction or at the most only one semester in either art or music" (p. 44). Although only one junior college considered in this study offered an integrated art, literature and music course, interdisciplinary arts courses were generally favored by junior college administrators, teachers, and writers. It was concluded that related arts courses should be given in order to "permit students to gain an introduction, a background, a core of common knowledge in all the arts, and a basic for critical judgment of the arts which is not obtained in any other single course" (p. 54).

Regardless of Gardner's earlier call for interdisciplinary arts courses and the few innovative art history courses already mentioned, most community college art courses are not very innovative. Minutillo (1974) reported that at one community college, "the most common offering beyond a survey was one of those bogus art appreciation courses which are not only so superficial as to be actually damaging to one's understanding of art, but were often taught by part-time personnel who had no more training than a museum docent and who approached the course as a docent does a gallery tour" (p. 1).

Many community college art instructors in California feel that their curriculum is controlled by governing boards, community pressure groups, and the "whims and fancies" of students. Although they are interested in teaching effectiveness — and therefore, in experimentation — their attempts at change are often inhibited by fear of loss of tenure (Ohren, 1972). They also express an interest in interdisciplinary humanities programs and team teaching as a positive step, but are afraid that personality conflicts, administrative problems, and poor planning would cause the failure of such innovative programming.

Another reason exists for maintaining the *status quo* in art education at the community college level, that is:

... the general education sequence and all liberal arts offerings at two-year schools are almost invariably dominated by what I call the Transfer Imperative: the desire to insure that the credits earned at the two-year school will be accepted by the four-year school . . . All the academic programs at a two-year school must draw on the chaotic transfer programs for their basic resources, faculty, and material. In that context, any attempt at general education or any radical revision of our approach to the liberal arts and humanities is doomed almost from the start . . . In the face of such limitations, imitation prevails, and an approach to the liberal arts and humanities is perpetuated which is in many cases outdated (Minutillo, 1972, pp. 2, 5).

In 1974 this author indicated yet another outside influence dominating curriculum determination. The art survey course he taught at Niagara County Community College was given a social science number so that art majors could use it to partially fulfill a state requirement in social science; nonart students were not allowed to take the social science credit for the course. Conclusions drawn by other researchers pretty well substantiate all the above findings.

Yet art history and appreciation courses are popular, a popularity Jansen (1971) claims can be attributed to general education and humanities requirements, curbed by transfer needs. His study of 102 randomly selected junior colleges in the North Central Accrediting Region also noted an interesting male-female ratio phenomenon. In the institutions where the ratio of men to women was about equal, a notably greater emphasis was found in the basic and history courses, as well as the availability of related activities. On the other hand, where the enrollments were predominantly male, greater support was evidenced for the commercial art classes. Jansen amplified this observation by generalizing that, "When the major emphasis is on liberal arts education, more basic and history courses are found; when that emphasis shifts to occupational, a corresponding shift to commercial and crafts classes is noted" (p. 6).

To summarize: a few patches of blue are becoming sizeable in the unchanging sky that has marked the teaching of art history

and art appreciation in junior colleges. However, many problems militate against changes in course offerings: state requirements, transfer considerations, fear of loss of tenure, administrative problems, and community and student pressures. Minutillo (1974) succinctly described the situation when he concluded: "... there are many individuals teaching art history at the community colleges who do make an effort to break out of the restrictions These efforts usually reflect more of a personal commitment of the teacher than a philosophical or curricular stance of the institution, and consequently these efforts are often quite limited and not at all integrated into the overall humanities or liberal arts program" (pp. 1-2). Although art historians tend toward interdisciplinarianism, they still suffer from the common pattern of lack of curriculum leadership at the institutional level. What they do, they do because of their own verve, skill, and vision.

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Theater History and Appreciation

Theater history and theater appreciation can be summed readily: although English departments sometimes offer courses in dramatic literature and ethnic studies departments courses in Chicano theater and Black theater, and a few interdisciplinary courses include theater as one of several subjects, practically no one writes about the subject. Taylor (1970) reported "... very little study has been devoted to the tasks and problems of speech and theater curriculum development in community colleges" (p. 62). In fact, her study of 1968-69 speech and theater offerings in 116 public community colleges in six states is the only recent specific study of these subjects that could be located.

Taylor found Oral Interpretation of Literature offered by 67% and Advanced Oral Interpretation of Literature offered by

3% of all community colleges sampled, courses that are considered speech courses. Other speech courses also considered as humanities courses are: Storytelling, Introduction to Oral Communication Theory, Rhetorical Analysis, and Film Appreciation; she found none of these courses in more than one school of the 116 she surveyed. Introduction to Theater was found at 51% of the schools; Theater Appreciation at 3% and Theater History at 15%. Theater Production, a course which Taylor discovered to combine Introduction to Theater and Stagecraft, and which she found to differ from Introduction to Theater in that it requires students to participate in theater productions in some capacity, was taught in 28% of the 116 colleges. She also noted that five colleges offered courses in dramatic literature and that each of the following courses is found at only one community college: Black Theater, Introduction to the Fine Arts, Film, and Special Studies.

Theater in the Junior College (Abrams, 1964) offered some data foreshadowing Taylor's study. The book asserted that in California, the Midwest, and the Mountain states, Introduction to Theater was offered in 50% of all community colleges; 35% to 39% of the South, Southwest, and Middle Atlantic states offered the same program. It was found that theater was often included in English, fine arts, humanities, or even speech departments, with a resulting loss of identity and lack of program development. Interesting to note, in view of New York's claim to be the theater capital of the United States, only 1% of the New England and Middle Atlantic junior colleges offered degrees in theater arts in 1964, while in California the theater arts degree was available at 67% of all community colleges. It must be recognized, however, that at the time, no more than five graduates per year came out with an A.A. degree with a major in theater arts. Hopefully, new data will be available within a reasonable time so that a review of humanities courses and curricula in junior colleges will be able to present a more complete picture. Certainly, more in theater history and appreciation is going on; it remains to be chronicled.

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History

The tendency for four-year colleges and universities to remove foreign language requirements has affected foreign language enrollments in community colleges. In much the same way, history enrollments in some states now suffer from the removal of "the thumbscrew of a statewide legal requirement" (Millington and Peisinger, 1974, p. 45). Millington and Peisinger, both history instructors at California community colleges, note that although overall enrollments in their respective colleges have increased in recent years, enrollments in history have declined. They claim that widespread student disinterest in history has led faculty, administrators, boards of trustees, the State Legislature, and the public in California to question the merit of keeping history in the general education program at all.

Another parallel may be drawn: as is the case with foreign language instructors, when requirements are removed and enrollments decrease, community college history instructors begin to take a serious look at student goals. The results of this appraisal usually lead to the discovery that history as it has traditionally been taught — i.e., the name-fact-date approach — is not important to community college students. Hurst (1971) claims that in trying to make their courses attractive to students, community college history instructors must remember that junior college students are oriented to a consumer society and occupational security. Student interest in material and pragmatic goals is antithetical to the study of a theoretical subject such as history:

Since 90 percent of the students in these . . . courses do not have a direct vocational use for history, the absence of any pragmatic imperative makes the courses appear neither urgent nor important . . . The study of history does not fit well into a goal-directed or task-oriented society. Historical thinking is contemplative, theoretical, reconstructive — it does not produce units of economic utility. History is certainly not necessary for economic, political, or social survival, except in an abstract sense (Millington and Pelsinger, 1974, p. 46).

As early as 1968 Hinkston described the inappropriateness of the traditional approach to history for community college students. He wrote that "65% of our junior college student body . . . is non-university, will never attend a university, is not university 'material,' but is fed a 100% university education There is an odd, unquestioning faith that something beneficial and maturing will happen to the student if he memorizes facts and passes examinations" (pp. 20-21). In corroboration, Griggs found that most Florida community college teachers and administrators considered the learning of facts to be of great importance for social studies coursework (1971).

More recently, several authors have advocated a shift away from history as memorization of facts and toward history as a problem-solving activity. Among these, Waller (1974) recommends a history curriculum in which the focus is placed on understanding "the historical process rather than the historical product," and Johnston (1973) suggests revising American History courses in order to emphasize historiographical interpretations or history as a problem-solving discipline.

Other attempts are being made to attract students to the discipline, including the use of media to reach a wider audience. In 1964 15 instructors from five junior colleges in Florida developed a televised course in Western civilization utilizing visual reproductions of art and artifacts (Cox, 1965). Other examples include a recently developed course in U.S. History offered at Moraine Valley Community College which uses the local newspaper to publish the lessons as well as minitests for self-evaluation; anyone who can pass the final examination will receive three units of course credit (Jioia, 1974). Other innovations use delivery systems such as an American History course taught by radio, and one taught on campus by a combination of tapes and filmstrips (Banister, 1969).

Still another method of reaching new students is that of moving the classes to where the students are, a procedure particularly useful in attracting older citizens to history courses. In the fall of 1973, North Shore Community College (Massachusetts) offered a class called "Reconstructing History" to patients at a local nursing home ("Capsules," February 1974). Watson (1973) proposed a course called, "Our Lives as History," designed to involve both older people and regular students in the same class. Combining history with psychology, technology, sociology, literature, science, religion, and education, the course's primary objective is to give meaning and significance to individual lives by comparing documented history with the recollections and experiences of people who lived through the times being studied.

Many other methods of attracting students to history courses are being tried. Some of these include: relating major themes to the student's life experiences (Woodbury, 1971); providing topical seminars for the most interested and/or brightest students (Selcoe, 1969); teaching about the lives of great men of the past to emphasize the human side of history and thereby make history relevant to the lives of today's two-year college students (Hinkston, 1968); basing the course on outside readings specifically chosen to represent various student majors such as science, fine arts, literature, business, economics, and designing special examinations for each major (Schott, 1969); and combining the explicit statement of behavioral objectives with a modular schedule in order to relax students who will no

longer have to be worried about being tested on facts they have not studied (Woodbury, 1971; Holland, 1974; Shumway, 1971).

By far the most successful approach, however, seems to be an emphasis on the contemporary and/or the local. As long ago as 1941, when the San Mateo County Historical Association was first housed at the College of San Mateo, a seminar in local history was created in which students conducted original research and wrote "from primary sources the history of towns, pioneer families, schools, churches, business enterprises, and the like" (Stanger, 1965). It appears that one of the reasons this course succeeded was because it was both practical and of direct use of the students and their community:

Today one of the most prized, and most used, parts of the historical association's archives is a file of some 175 of these student papers.

Here was a group of young people, in the setting of a museum of local history, compiling useful information, and in the process they were learning how their community came to be as it is as well as the larger lesson of how history — all history — is written . . . Many of these young people, some of whom had ability but lacked orientation, found in these projects their first solid footing in the world of scholarship (p. 12).

Several others agree with the contemporary and/or local approach. Hurst (1972) recommends an emphasis on local history as a method of arousing student interest; Waller (1970) advocates a seminar approach which would "capitalize on the local community as a resource for historical investigation . . . (and) satisfy the relevance urged by students by beginning the treatment with the present and working backward in time" (p. 31). At South Oklahoma City Junior College, a popular history course stresses the contemporary by using a topical instead of a chronological approach: "One can take the module on cultural conflicts and start with Alvin Toffler's *Future Shock* and work backward in history keeping Toffler's tenets in mind" (Holland, 1974, p. 13).

Unfortunately, according to Griggs (1971), two-year college history instructors are generally unaware of most experimental programs in their fields. Even in grading practices, they are not very innovative. Jordan (1970) found that history teachers in Southern junior colleges typically used teacher-made, quick-

score, and essay tests for student evaluation with few other methods considered; 80% of those he surveyed thought they were using the best methods they could use.

The literature shows that many creative ideas for renovating history instruction are restrained because, like most community college humanities instructors, history instructors are primarily concerned with transfer students; to them, problems of articulation often loom larger than problems of dull courses. Waller (1970) notes that the survey approach to history instruction in junior colleges is a direct imitation of the approach used in senior colleges and that, although seminars have more validity, the survey courses must be kept "since four-year institutions frequently frown upon seminar work performed by students in their first two years of academic work" (p. 31). Hurst (1972) sums up the dilemma that concern for articulation presents to the community college history instructor; according to him, the future study of history in the junior college classroom is linked to the requirements of senior institutions, but its growth depends upon making the subject attractive to students.

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Political Science

One major study on community college political science instruction was located in our search. *Explorations in Undergraduate Education: Why Political Science?* (Millett, 1973) offers case studies of political science at six institutions of higher education, including one two-year college (The Loop College of the City Colleges of Chicago).

Millett found that community college students are less interested in discussing political problems than are students in both highly selective and moderately selective learning environments. "In the open-door institution there was not only a . . . greater range in abilities and interests but also a student aptitude such that only a minimum level of academic performance should

be expected" (p.37). In addition, Millett found that in the community college political science courses, "... it was reported that students had the attitude that if they had read one text and attended all the class sessions, they had done all that could reasonably be expected of them" (p.57).

According to Millett, students at all levels of higher education are displaying declining interest in the study of political science because, "There has been a somewhat greater student interest recently in off-campus experience and in project activity than in courses requiring extensive reading or preparation of a research paper" (p.51). He also suggested that today's students are less interested in abstract thought, the play of ideas, and the controversy of generalized concepts than were students of the recent past; they are more interested in problems such as urban affairs than in the pursuit of knowledge for its own sake.

A final rationale advanced for the decline of student interest in political science is the increasing disposition of college students toward interdisciplinary majors. However, it was only at the community college level that interdisciplinary and survey courses were favored. Millett asserts that the trend for two-year college students to be increasingly more interested in career programs than in the college transfer program was noted by political science instructors with dismay. "This implied that courses in political science might continue largely as a general education component to career education" (p. 61). These findings are particularly significant in view of the fact that the Loop College currently offers political science only to transfer students.

Another disturbing trend mentioned in Millett's study is the recent enrollment of many students who do not have an adequate background in reading and the use of the English language to maintain the instructional pace appropriate to other students. Rather than altering their curriculum to reach such students, the faculty members usually meet with the slower students of their classes for an additional hour each week.

Millett found that political science instructors at all levels of higher education are resistant to curriculum reform and that they continue to place the importance of the discipline ahead

of the importance of student goals and interests. He writes that most political science instructors believe that students seek knowledge for its intrinsic worth, even though student objectives are more closely allied to employment, social mobility, and the handling of public problems.

As a collection of scholars joined together in a department of political science, faculty members perceive their professional role in terms of the discipline, not in terms of a faculty role in a particular college or university. The interests of the discipline take priority over the interests of the college or university. This circumstance is demonstrated by the approach of political science faculty members in general to the problems of objectives and process in general education and in liberal education for undergraduate students (p. 65).

When discussing the prospect of reduced enrollments in political science, faculty members considered increasing student financial aid and altered admissions policies as likely methods of attracting more students. "The possibilities of curriculum reconstruction and of changes in instructional procedures were not receiving very much attention" (p. 61). In fact, curriculum is not even mentioned in the list of concerns of these political science instructors. "Aside from faculty personnel resources, departments of political science were generally concerned about office space, library holdings, and faculty support" (p. 61).

Millett unilaterally chides political science instructors at all levels for their lack of interest in evaluating the success of their instruction: "None of the departments involved in this study had utilized any formal or experimental method for evaluating the instructional effectiveness of different classroom procedures If institutional resources had been available for the evaluation of instructional procedures, political scientists would prefer to utilize these resources to advance their knowledge of politics" (p.58). He claims that the general attitude of instructors toward what is to be taught and to what purpose it is to be taught is that each faculty member is an intelligent educator, competitively selected, and should, therefore, be allowed to offer whatever courses he chooses. No instructional objectives were found to be developed on a divisionwide basis in the community college or in any of the other institutions studied. Furthermore, since it was found to be especially difficult to obtain approval for new course

offerings at the community college, "Faculty members simply adjusted the content of their courses rather than course titles. Any resemblance between the two might be purely coincidental" (p. 52).

Some instructors have accepted the challenge. Acknowledging that, "We've got a different kind of student, with different needs; he has limitations and possibilities never before encountered or noticed in four-year colleges or universities," Rice (1972, p. 18) has developed a course in state and local government at Tarrant County Junior College (Texas) which uses behavioral objectives and mastery learning techniques. The course is divided into seven units, 40 packages, and 25 options. Each package contains a set of worksheets with blanks to be filled in, using information obtained from a set of slides with an accompanying tape available at the college's Learning Resources Center. Grading is based on the seven unit tests and on class attendance; a student who scores an average of 84% on all seven tests and attends the two class meetings per week earns a "C". In order to earn more than a "C", a student must complete as well some of the optional material, selected from a total of 25 options, including independent research.

The "learn by doing" approach is also used by Jansiewicz (1974) who developed a simulation approach to state and local politics, including behavioral objectives and student adoption of roles to solve simulated public policy problems. Creating approximately 80 proposed pieces of state legislation ranging from abortion to zoning, and setting up the use of a two billion dollar state budget which can be allocated among a multitude of state and local agencies, his method draws participants into competing positions by the roles they play. A student's participation is considered successful in terms equivalent to the success dimension of his counterpart in real national and international politics. By integrating these simulation sessions into regular course material, Jansiewicz enables his students "... to become exposed to public policy in a realistic and critical manner" (p. 38). Jansiewicz's adoption and development of the simulation method gets students directly involved in political processes.

Another approach to the teaching of political analysis which apparently attracts student interest is the use of political novels

science and government at Grossmont College (California) include political novels as either a partial or complete replacement of standard texts to complement what he calls "the basic garden variety introductory course to government" (p. 4). He asserts that this type of novel contains the same information as do standard texts, but is much more interesting to read.

It seems clear that, although many community college political science instructors still cling to their discipline and ignore student dissatisfaction, others are beginning to consider that student needs have changed and try new kinds of courses.

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Cultural Anthropology

In a 1960-61 survey Lasker and Nelson (1963) found 508 courses in general anthropology in the California community colleges. This represented 35% of all general anthropology courses offered in California colleges of all sorts (universities, state colleges, private colleges, and junior colleges). Summarizing the study, Nelson noted that physical anthropology and cultural anthropology were the courses most frequently offered, but he acknowledged that a course in prehistory and culture growth had been slowly gaining acceptance. According to Nelson the three courses reflected the influence of the University of California and the state colleges, which tended at that time to limit their lower-division offerings to this same choice of courses. Thus,

it appears that anthropology courses offered in California two-year colleges in the early 1960s were designed exclusively for transfer students.

Nelson condemned the anti-intellectual, nonacademic climate of the junior college and its concern with means rather than content, and hoped for more "professionalism" on the part of two-year college instructors: "Once the orientation to research and professional growth is viewed as part of teaching rather than, falsely, as in opposition to it, still other means than research can be devised to enable junior college teachers to participate actively in their specially chosen field of interest" (p. 534). Nelson also felt that one of the major difficulties in teaching anthropology at the two-year college was the community college library's lack of anthropology-related books and journals and the fact that those available were beyond the ken of lower-division students.

While anthropology courses in the early 1960s emphasized transferability, the thrust of today's anthropology courses is quite another story. In 1972 Saad wrote of an experimental course at Wayne County Community College which emphasized the practical side of anthropology. The course used the entire City of Detroit as its classroom with the primary objective of helping students "develop an awareness and understanding of the nature and diversity of cultural patterns and processes within urban areas" (p. 114). Students met in a different part of Detroit each Friday evening for six weeks. Class sessions lasted from three to 12 hours and included interviews with and observation of various cultural and religious groups, including the Hare Krishnas, the Jesus people, a metaphysical religious group called the Aetherius Society, a hippie commune, Gay Liberationists, etc. Additional optional class sessions were held in students' homes for the purpose of discussing basic concepts, theories, and field methods in anthropology using reprints of articles and ethnographic materials relating specifically to the various kinds of culture the students had experienced first hand. Saad found this method extremely effective in motivating students to do additional voluntary field work; many students attended and observed various activities, events, and cultural happenings on their own and brought back a myriad of ideas to share with the class. He also reported that even though there was no guarantee of acceptabil-

ity for transfer, students were enthusiastic about this opportunity to study anthropology in a way that emphasized the contemporary and the local. He concluded that "...there are better ways of teaching than lecturing in a classroom and better ways of learning than taking notes, reading textbooks, and restating it all on a test" (p. 117).

Other instructors have also found "better ways" of teaching their speciality. One of these innovators is Merry of Orange Coast College (California) who developed a television course called "Dimensions in Cultures" (Cooper, 1974). Financed by the National Endowment for the Humanities, Merry organized this introductory anthropology course by hiring film teams and enlisting the assistance of experts in the field of anthropology from here and abroad. "What the students will see is far removed from the first televised college courses — which were scenes of a professor talking at a podium or blackboard" (p. 18). Instead, Merry's lessons show live interviews with a wide range of anthropology experts and actual scenes depicting various cultures. To receive three units of transfer credit, students are required to view two 30-minute lessons each week, pass two corresponding exams, and on-campus midterms and finals. For added flexibility each lesson is broadcast four times each week and students may check out any videotaped lesson for review at the library. This vivid class has attracted new kinds of students: "Already there are elderly people, handicapped, housewives, working men, minorities, and people confined to hospitals in the course" (p. 18).

An instructor who developed an innovative method in anthropology teaches at Cochise College (Arizona). Eschewing the lecture-textbook-note-taking-test circuit, his course involves students in actual field work in a summer-long archaeological dig. "The only prerequisite for the student is an interest in archaeology. The course is designed to teach the novice the *hows* and *whys* of the subject as well as method and technique by actual involvement and problem solving. In fact, the students' grades are determined by their ability to demonstrate that they know how to excavate properly, record careful notes, interpret and preserve what they find. There are no formal examinations" (Meyers, 1970, p. 35). Students live together near the excavation site for this course. They explore eight hours each day and are given

their evenings free. Their instructor reported that during the "free" evenings informal discussions of archaeology are held frequently, and that those students not participating in the discussion are often reading archaeological literature or spending extra time in the lab. The instructor's point is that students immersed in a subject and studying it in a practical and useful way (in this instance, the students found Indian relics which added to local knowledge of the area) learn far more than students who merely attend a lecture, read a textbook, and take notes. Furthermore, when the course is completed, they are found to be enthusiastic about archaeology.

These course are not offered at all junior colleges, however, nor do all faculty members feel they are needed. No doubt most anthropology courses continue to remain focused on transfer requirements. Student-oriented, innovative methods do affect course designs, but transfer constraints, as they did a decade ago, still remain the main motivating force.

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Area and Ethnic Studies

Area studies courses are defined as broad-based interdisciplinary studies of a particular region, or continent with such courses as Asian Studies, African Studies, Russian/Soviet Studies, Latin-American Studies, and American Studies usually placed in this category. Area studies include anthropology, archaeology, art, architecture, economics, education, ethnic studies, folklore, geography, history, language, law, literature, mass culture, music, philosophy, political science, psychology, psychiatry, public address, religion, science and technology, sociology, and women's studies – the full range of the humanities – therefore it seems appropriate to consider them here.

Hill (1967) surveyed 583 community colleges and found the range of area study courses quite limited. Relatively few colleges offered any courses concerned with civilization other than Western civilization; only 12% offered courses dealing with the Far East, 9% with South-Central America, 8% with North America, 4% with the Near East, 4% with Africa, 2% with Russia, and significantly, only 1% offered courses spanning the civilizations of the entire world. In this connection, his findings about community college sponsorships of foreign study tours are also of interest. By far, the largest percentage of such tours were directed toward Western Europe. Sixty (10%) of the surveyed colleges sponsored study tours to England, France, Germany, Italy, etc.; one (.2%) to Scandinavia; 22 (4%) to Mexico or South America; and three (.5%) to the Middle or Far East.

According to Epstein (1967), "No student, and particularly the student engaged in a terminal program whose formal education is not likely to be resumed, should leave the junior college without some appreciation and understanding of the world of which we are now so interdependent a part" (p. 19). This was the primary reason for the development of Asian and African studies courses. According to Eaton's 1969 study of Asian/African studies, 83% of the 54 New York State community colleges responding to his questionnaire offered designated Asian/African studies courses or had measurable amounts of infused material in courses with other names. He found these courses to be least likely to appear in newly established colleges and in colleges with agricultural or technological emphases. Twenty-five community colleges had added African/Asian material to existing courses in history, six had infused such material into anthropology courses, four into literature courses, one into government courses, one into comparative economics, one into child study, and one into Western civilization courses. Nineteen formal Asian courses and 11 formal African courses were reported. He concluded that probably because more New York State community college students are Black- than Asian-American, the community colleges appeared to favor the development of new African courses.

Eaton (1969) surveyed the same New York community colleges to determine other non-Western civilization course offerings.

He found 16 in Russian History or language, 15 in Latin-American History, and three in comparative cultures. Although these figures show that courses in areas other than Western civilization appeared to be less scarce than they had been two years earlier, the largest gain was made in African studies.

Ethnic studies similarly present the culture of particular groups presumably neglected in traditional courses. They began as a response to the demand for Black studies which still form the majority of courses in any ethnic studies program. According to Lombardi (1971): "While ethnic studies is prominently featured in catalogs, schedules of classes, and announcements, usually Black studies courses and programs form the major subdivision of this interdisciplinary pattern. Mexican-American, Latin-American, Puerto Rican, and Cuban courses and programs are the second most frequent components" (p. 31).

As the demands of the Black studies enthusiasts were met, other ethnic minority groups felt the time had come to make similar demands for separate courses. Thus, ethnic studies departments, programs, and courses in two-year colleges were developed. One of the pitfalls of this evolution is that each ethnic group often insists on a program that emphasizes its own separatism and uniqueness. Guerra (1974) claims that, "One of the gravest problems has been the fact that Mexican Americans have been combined with people of other minorities and their unique identity has been consistently ignored. The Black man, the Indian, and the Oriental have often been combined with the Mexican American in a sociology course offered at most colleges and universities for undergraduate students" (p. 1), a claim that has been voiced by every separate ethnic minority group.

Since enrollment figures show more minority group students attending two-year than four-year colleges, ethnic studies as a discipline is particularly important in community college education. Birenbaum (1974) reports that approximately 70% of all Black and Spanish-speaking college students are enrolled either in Black colleges or in community colleges, and that minority group students comprise approximately one-third of the total community college enrollment nationwide.

Green and Hernandez (1974) aver that 1967 was the first year ethnic studies began to be developed and reported in the

literature. The minority-oriented courses were initiated largely as a result of minority student complaints of racism in the college curriculum, a charge substantiated by the fact that Western civilization was the only civilization being studied and that European or American art, music, literature, history, philosophy, and theater were taught as the only significant elements of that civilization. According to Medsker and Tillery (1971, "To many students from ethnic minority groups, traditional general education programs based on a body of "common knowledge" are irrelevant, if not outright racist. To the students and faculty who seek to understand *all* mankind, these programs seem strongly ethnocentric in their emphasis on Western civilization and science" (p. 69).

Since it is easier to create a new course than to change an existing one, courses directly aimed at minority students were developed and only a few traditionally Western courses were altered to incorporate (usually peripherally) minority artists, musicians, writers, philosophers, or dramatists, into the syllabus. Lombardi and Quimby (1971a) report that, "Even after three years of Black studies ferment, catalog descriptions of American literature courses rarely mention a Black writer among those to be studied and even more rarely indicate that a Black writer contributed to the development of American literature. The situation in American History is slightly better" (p. 14). The same authors also found that the advent of Black studies courses in the community college curriculum was largely the result of the demands of Black militants. This is "... the first time in the history of the community college movement that students on a large scale have been directly involved in defining the goal orientation of an educational program (1971b, p. 70).

Ethnic studies courses frequently have been found to reinforce the separatism inherent in the study of minority cultures. For example, the literature shows that few students other than those belonging to the ethnic groups concerned enroll in ethnic studies (Arnold, 1973; Lombardi & Quimby, 1971b; Green & Hernandez, 1974). Green and Hernandez report that 85% of the total ethnic studies enrollment at Pasadena City College in 1973-74 were minority students. Most ethnic studies courses and programs, then, fail in one of their primary objectives: "... the ultimate objective of Chicano studies is the Anglo community where basic

changes and reforms must be initiated" (Guerra, 1974, p. 13). The inevitable conclusion to be drawn from these findings is that if Anglo students do not enroll in ethnic studies coursework, they will know or understand no more about their minority group counterparts than if the courses had not been developed at all.

There are other problems to be faced. Despite the admitted potential value of ethnic studies courses, some members of minority groups are not satisfied with what they consider to be the mere addition of a few courses into a primarily Anglo curriculum. In fact, a few such groups have become so disenchanted with curricular resistance to their needs that they have parted ways with traditional higher education and have developed colleges of their own: Nairobi College (California) for Blacks and Chicanos and DQU (California) for Chicanos and Native Americans, to name two.

More common has been the development of Black studies in traditional colleges. Lombardi (1971) indicates the national community college pattern:

Before 1965 only ten of the respondent colleges (five in California, two in Illinois, and one each in Alabama, Michigan, and Washington) claimed to offer courses that dealt with Black—read "Negro"—or African history and culture. Even by spring 1967 only 23 of the respondent colleges were offering Black studies. The pace quickened somewhat during 1967-68, for by the spring of that academic year, 47 of the respondent institutions had adopted Black studies courses. In 1968-69, the school year immediately following Martin Luther King's assassination, 100 of the respondent colleges inaugurated their first course in Black Studies. By spring 1970 another 95 of the respondent colleges had adopted their first courses of instruction in Black studies (p. 3-4).

Lombardi and Quimby (1971b) found that Black studies courses tend to be offered in community colleges located in urban areas, and are more likely to be offered in suburban than rural areas. They also report that Black studies courses were offered in most of the large community colleges in 1971 regardless of the percentage of Black students enrolled, and that those community colleges which do not offer separate Black studies courses now include the contributions of Blacks to various disciplines in the traditional coursework.

In the past the proliferation of courses designed for Black students has drawn criticism. In their report Lombardi and Quimby suggest that, recently, considerable restraint has been exercised in this direction with the result that many two-year colleges offer not enough Black studies courses rather than too many. Of the 229 institutions offering Black studies courses in 1969-70, 223 reported fewer than five courses. Some community colleges still offered such courses as Swahili and Soul Food, however (1971b, pp. 62-63).

Nevertheless enrollments have been low, probably because Black studies courses alone seldom qualify a person for future employment. " 'I will not hire a student because he got A's in black studies,' said a Black publisher, 'I want that, but in addition I need to know, can he write, can he type, can he contribute to my business?' " (Gleazer, 1973, p. 34). The publisher's attitude is probably symptomatic of the reason why, as of 1971, only five community colleges offered programs for majors in Afro-American studies or Black studies: Merritt College and Los Angeles City College in California, Forest Park Community College in Missouri, and Prairie State College and Malcolm X College in Illinois.

Lombardi and Quimby (1971b) note that history (Afro-American or History of Africa) is the most common Black studies course offering. The second most popular is literature, a course with smaller enrollments probably because a course in history is frequently required for graduation, whereas a course in literature is not. The third most popular Black studies course group includes the various culture-oriented courses, those offered by departments of anthropology, art, sociology, and humanities, and sometimes by departments of philosophy, religion, theater, music, and dance. Socioeconomic courses (Black economics, institutional racism) comprise the fourth most common curriculum group. The fifth group noted by Lombardi and Quimby includes integrated courses — those traditionally occidental courses which now have infused the Black contributions to the various disciplines into their syllabi. The sixth most common course group is that comprised of minority and urban-oriented courses which consider all minority groups in the same course, including police-community relations and minority literature.

Lombardi (1971) reported that although in many colleges the Black studies movement frequently demands Black student and community control over the hiring and firing of instructors, and over the content of Black studies courses as well, and although at some community colleges — Nairobi, Merritt, Oak Park School of Afro-American Thought, and Malcolm X — these have been achieved, "In the majority of colleges, . . . White educators will continue in control and will also influence the evolution of Black studies (p. 55).

California community colleges have gone a long way toward satisfying the Chicano community's desire for programs and courses relating directly to its ethnic identity. Guerra (1974), however, regrets that Chicano studies programs have not progressed nationally: "The Mexican American has been ignored in the curriculum of the United States The problems of the Mexican American have remained regional problems rather than national problems and their importance has been reduced accordingly" (pp. 2, 5).

A review of Fernandez' 1974 survey of California community colleges reveals that, as is the case with Black studies, history courses are the most frequently offered Chicano studies courses. Two kinds of Chicano history are most commonly listed. The first includes such titles as History of California and History of the Americas; the second is History of Latin America, which is often separated into two sections: before and after 1825. Other courses which are part of the history category are: History of Minorities, History of Mexico, History of the Chicanos, and History of Atzlan (Southwest U.S.).

The second most widespread category cannot really be called Chicano studies courses at all. They are courses dealing with *all* minorities as a group. The most commonly taught course in this category is Problems of Minorities in America; others include Police-Community Relations, the Minority Police Officer, Political Problems of Minorities, the Psychology of Ethnic Identity, Race and Poverty in American Life, Introduction to Racial and Ethnic Relations, the California Child in Cross-Cultural Perspectives (for Childhood Education majors), Economic Development of the Third World, History of Minorities, Minority Economics, and Minority Literature. The fact that courses addressing themselves

to the entire range of minorities form the second largest group of Chicano studies courses reinforces Guerra's (1974) allegation that, "Mexican Americans have been combined with peoples of other minorities and their unique identity has been consistently ignored" (p. 1).

Interdisciplinary courses such as Introduction to Mexican-American Culture or Hispanic Heritage form the third most commonly listed Chicano studies group. Fourth and fifth in this list are, respectively, Literature/Folklore and Art History/Appreciation. Several community colleges also offer courses dealing with political problems of minorities or political bases of modern ethnic revolutions, Mexican-American music, Mexican and Latin-American anthropology, and economics. There are also special remedial sections presented for Chicano students only, and courses involving fieldwork in the local Chicano community.

Negrete (1973) discusses the students at Rio Hondo College, located in a California district with a 40% Chicano population, whom he found to be generally dissatisfied with Chicano studies. He reports that students characterize these courses as "... lacking in Chicano feeling and atmosphere conducive to enhanced cultural awareness, self-identity, and motivation for Chicanos. The interviewed students tell of traditional methods of instruction used by well-intentioned Chicano studies faculty which diminish the learning potential of Chicano students" (p. 23). He analyzes the student's attitudes as follows:

Course titles are viewed by those students as deceptions to lure interested students to classes which in reality are not much different than their other college classes. At the base of these course weaknesses, according to the students, is the powerlessness felt by the students over Chicano studies faculty and course content. The students feel that a faculty at least partially accountable to the students would be more sensitive to student needs (p. 23).

Cruz and Segura (1973) also complain about the traditional teacher-orientation of Chicano studies courses, suggesting an alternative emphasis. Chicano studies programs should stress off-campus experience as an integral part of the learning program. Aware that many Chicano studies programs provide for direct experience in the community through fieldwork, they

assert that in the context of the existing programs, fieldwork is usually considered supplemental to the academic portions of the program rather than a necessary background for on-campus coursework. They recommend contract learning, arguing that "Some students find that signing a contract makes them feel a greater sense of responsibility for achieving what they've promised to do" (p. 22).

Jewish studies is an even newer curriculum in American higher education. UCLA approved an undergraduate major in Jewish studies in March 1972, but Schmidt's 1973 survey of community colleges in California found no courses in Judaism, and Welch's 1972 study of community colleges across the nation found that "... courses in Judaism ... were so few in number as not to be worth tabulating" (p. 78).

Although courses specifically concerned with Judaism are still rare, many community colleges include such study in courses on World Religions, Comparative Religion, or Introduction to Religion. Inclusion of Judaic thought and traditions into other departments follows much the same pattern as Chicano studies programs. The resulting dissatisfactions are also much the same. According to Garber (1974b),

A number of Christian schools of higher learning offer courses in classical Hebrew language and theology with various degrees of stress but often this is seen as *praeparatio* for Christianity. A number of departments of religion at recognized colleges and universities teach Judaism as a part of the "Judeo-Christian tradition" discipline but these classes by and large coincide with so-called Old Testament thought and post-biblical Judaism, areas that shed light on Christian origins, suggesting that the Jewish people is a nonhistorical entity for the last two thousand years. This void in education has in turn been at the roots of anti-Semitism and ignorance of the Jewish people as a culture and a religion (p. 3).

Garber uses this argument as a rationale for the development of a community college program in Jewish studies at Los Angeles Valley College. In discussing this rationale, he also claims that such a program would give the Jews a new sense of ethnic identity and would aid them in their investigation of the culture, language, religion, nationality, and other aspects of their people.

Although one report ("Capsules," February 1974) has been located which indicates that courses in Jewish classical literature, anti-Semitism in modern times, and Jewish history are now being offered in the Middlesex College (New Jersey) community services program, no other information written by anyone but Garber has been discovered to indicate that Jewish studies courses are indeed being offered anywhere else.

In three separate articles (1973, 1974a, & 1974b), Garber discusses the Jewish studies program at Los Angeles Valley College (California). He reports that this program is the first in the nation to award an Associate of Arts Degree in Jewish Studies. The program, which began in fall 1972, is best described by Garber himself:

The program insists upon a solid introduction to Hebrew language studies. To this core the student adds a variety of courses, some required and some optional. The program involves classes in Hebrew language, literature, civilization, Jewish philosophy, history, sociology, religion, Yiddish literature, and Jewish American literature. Its future offerings will include classes in Yiddish language instruction and a class in the Holocaust. Its present program is supplemented by out-of-class cultural hours, Jewish seminars, community action projects, a monthly department newsletter, and the sponsorship of three clubs on campus, including Eta Beta Rho, an academic group of Jewish studies majors under the sponsorship of the National Association of Professors of Hebrew (1974a, p. 46).

Many of the courses included in this program are interdisciplinary in scope. History of the Jewish People attempts to analyze Jewish outlook and philosophy, habits and customs, values and ideals, as well as Judaic historical experiences. Hebrew Civilization I studies the development of Jewish self-understanding in relation to the intellectual climate of the environment, as expressed in the Biblical and Talmudic ages. Hebrew Civilization II is a course designed to consider specific problems and trends during the European and modern periods. Israel: The Theory and Practice of Zionism presents a general survey of the historical development of Israel with a special emphasis on the social and political institutions, combined with a survey of the geographic, economic, ethnic, and religious compositions of the country of Israel. Other courses offered include: Jewish Religious Heritage, which intends to

familiarize the student with what the Jewish tradition regards as its essential genius and which provides an opportunity for the development of an appreciation of the similarities and differences between Judaism and the other major religious groups of the American culture; and Yiddish Literature in English Translation, which includes discussion of the origin and development of the Yiddish language and its dialect structure as well as poetry, prose, and folksongs in the language from 1382 to the present.

Garber states that the objective of the LAVC Jewish studies program are: to satisfy the cultural and intellectual interests of the college community and the citizens living in the area served by the college; to give students an opportunity to appreciate Jewish heritage in all its aspects; to help students develop an understanding of the unique Judaic contribution to world civilization in general, and to Western civilization in particular; and to tell the story, often ignored in studies at most colleges and universities, of one of the oldest continuing cultures in the history of mankind.

To ensure student interest in Jewish studies classes, Garber recommends broadening the courses by utilizing guest lecturers, library, theater, and museum trips, food experiences, slides, and other audiovisual aids. He also suggests a topical approach to replace the chronological approach typically employed in "culture" classes; such approaches to include book reviews, article reviews, journals, and personal projects to substitute for exams, midterms, and finals.

As more four-year institutions of higher education begin to approve Jewish studies majors, two-year colleges will probably follow suit. But apparently LAVC is the only two-year college in the nation actually offering such a major.

A similar scarcity of appropriate courses is manifested in Native American studies programs, even though Navajo Community College (Arizona) and Haskell Indian Junior College (Kansas) are directed toward Native Americans as students. A recent issue of the *Community and Junior College Journal* ("Capsules," March 1974) carries a brief description of a new course in the Ethnography of the North American Indian being offered at Meramec Community College (Missouri). According to this paragraph, the students study the beliefs, customs, and social organiza-

tion of the North American Indians by selecting a tribe and doing research on several cultural aspects including world view and religion, family life patterns, warfare, technology, and current economic trends.

At the Hehaka Sapa College of Degawawida-Quetzalcoatl University (DQU) in Davis, California, Native American students study Native American humanities, social science, and language arts. According to Cruz and Segura (1973), "Traditionalist education, that is the education received by the Native Americans on the reservation from the elders or grandparents, is considered very important for the Hehaka Sapa College" (p. 18). Like their Chicano counterparts at the Colegio Quetzalcoatl of DQU, however, Native American students are intensely involved in community participation as an integral part of their college experience. They also contract for their own educational program and design their own course of study.

American studies courses, unlike most area studies programs reviewed in this paper, were not developed in an attempt to include the study of non-Western civilization in the college curriculum. Rather, they appear to have emerged as a way of studying the American experience in an interdisciplinary manner. Contrary also to the Black, Chicano, Jewish, and Native American programs, American studies courses were instituted as far back as 1936 when, according to Lohof (1969), the first American studies program began as a graduate program at Harvard University. A number of other graduate schools followed Harvard's example, and, "... as increasing numbers of Ph.D.s left these schools to take their places in the faculties of undergraduate institutions, the spirit of American studies traveled with them to be disseminated throughout American higher education" (p. 48).

Apparently the process of disseminating the spirit of American studies is a slow one; it has, as yet, not hit the community college with much force. Lohof reports a spring 1968 study of American studies programs and courses which found that fewer than 20 (3%) of the more than 700 junior colleges in operation across the country at that time included American studies courses in their curricula. Only one school, Southwestern Michigan College, had developed a complete American studies program by 1968-69.

Three colleges — Kingsborough Community College (New York), Pine Manor Junior College (Massachusetts), and Orange Coast College (California) — offer broad survey courses of American culture. All three call their innovative American studies courses American Civilization. The course at Kingsborough consists of two semesters which consider the development of American political, economic, social, and cultural life, and examine the institution of American democracy against this multifaceted background. Pine Manor includes readings in American History, literature, art, and philosophy in an attempt to identify elements unique to American culture. Orange Coast's course utilizes a multimedia approach, including assigned readings, seminars, seminar papers, live lectures, and videotaped learning programs available for student viewing at any time.

American studies courses at two other community colleges emphasize the thematic approach rather than the general survey. The focus of Contemporary Civilization at Northwestern Michigan College is primarily on American culture. The readings required for this course give a clear indication of its emphasis: anthologies of the works of H. L. Mencken, writings which deal with the Great Depression, and novels ranging from *Babbitt* through the *Invisible Man* to *Catch 22*. Pine Manor Junior College offers a course in American Social Thought which covers pertinent literature, history, religion, and philosophy from colonial times to the 1920s; special emphasis is placed on bigotry and radical dissent. According to Lohof, Pine Manor's course is the "archtypical American studies enterprise — one which employs a broad spectrum of disciplinary methods and materials to examine a particular thread within the American experience" (p. 50).

Although more than 3% of the community colleges may by now be offering American studies courses, it is difficult to determine the extent of such expansion. According to the American Studies Association's annual survey of these programs in the United States (Bassett, 1973), American studies programs are offered at El Camino (California), at Leicester Junior College (Massachusetts), at Newton Junior College (Massachusetts), and at Shelby State Community College (Tennessee).

Lohof predicted that American studies would continue to succeed in the community college curriculum because the concept "... often recommends itself as a possible solution to many of the pressing curricular problems faced by junior college administrators and instructors" (p. 51). For instance, an American civilization survey often fulfills curricular demands made by state legislatures while at the same time, it livens up an otherwise dry presentation of American history or American government. Also, "the interdisciplinary nature of the approach allows an American studies course to serve as a vehicle for the introduction of a whole range of disciplinary methods and materials. The dilemma of what to teach and what to ignore wanes, and in its place is the exciting challenge of creating an American studies course which will integrate many disciplines" (p. 51). Furthermore, he implies that the community college student would be more likely to choose American studies as an elective than he would be to choose a course in any particular discipline.

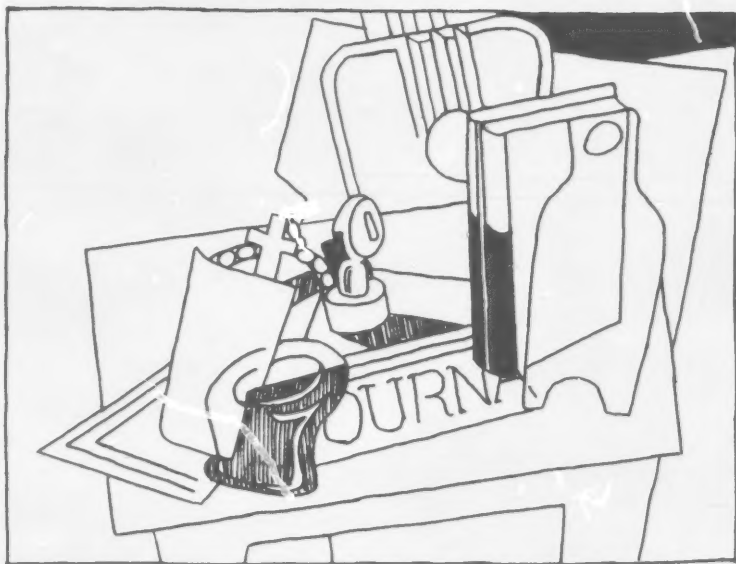
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Interdisciplinary Humanities

Several studies have reported that interdisciplinary humanities courses are often favored but seldom found. Lockwood (1967), in his study of Michigan community colleges, found that a majority of the community college spokesmen advocated interdisciplinary humanities courses but that only eight (36%) of the 22 colleges studied listed these courses in their catalogues. Similarly, in a survey of interrelated humanities courses in the Southeast, Edwards (1971) found such courses offered in only 25 (23%) of the 107 two-year colleges considered, although 97% of the deans and presidents questioned favored them. Gardner's (1967) survey of community college art and music programs in Missouri revealed that administrators and faculty members ad-

vocated related arts courses, but only one two-year college had developed such a course.

Most writers agree that interdisciplinary programs are good because they expose the student who has a tight schedule or who will continue his education no further than the two-year college to several subjects in a short time (Gardner, 1967; Edwards, 1971; Lockwood, 1967; Arnfield, 1968). Others believe that interdisciplinary courses are valuable even for transfer students because such courses recognize and somewhat ameliorate the fragmentariness of compartmentalized knowledge (Smith, 1970).

Nevertheless, the fact that they are usually lauded as beneficial to students seldom outweighs the tremendous problems interdisciplinary courses create for the faculty members who must teach them. The most serious problem according to the literature is that the faculty is not adequately trained; few graduate schools prepare future community colleges teachers to be generalists or interdisciplinarians (Lockwood, 1967; Smith, 1970; Edwards, 1971). Most community college teachers have been trained as specialists in narrow portions of their own field, so that the English teacher who specializes in Eighteenth Century English Literature might have a hard time teaching the literature of the modern period or including appropriate works by other-than-British authors. Thus, the faculty member who is recruited to teach an interdisciplinary class runs the risk of showing his lack of mastery of the subject matter and feeling incompetent to the task at hand. He may claim that classes combining disciplines are too superficial to merit his attention and may well retreat to the safety of his department after such an experience.

That few interdisciplinary courses are taught by a single instructor (most are team taught) raises problems relating to specialized knowledge. Different instructors naturally perceive a course in "humanities" differently, and unless the right combination of instructors is found, personality conflicts are likely. In addition, some instructors try to make "humanities" *their* course by insisting that literature (or whatever their subject) is more representative of the history of human thought and values than any other discipline, and therefore deserves more time and emphasis.

Team teaching also gives rise to the problem of integrating subject matter. Frequently, courses called "interdisciplinary" are those courses in which an art instructor lectures on his subject one day, a music instructor on his the next, and so on. This serial teaching forces the student to make correlations between disciplines that his teachers have been unable, or unwilling, to make.

Another pervasive problem facing anyone attempting to create an interdisciplinary humanities course is what to include. Edwards (1971) found that most community college humanities courses cover basically the same major epochs and the same great works of each epoch. However, some courses include the works of non-Western man as well as the widely-recognized works about which Edwards writes while others teach only contemporary works or culture up to, but not including, the 20th century.

A further difficulty encountered in the "what to include" question is that of which disciplines to consider. Edwards' study found that in the southeastern states, literature was almost always included in interrelated humanities courses and philosophy and music were seldom offered. Some courses purport to include "art, architecture, philosophy, religion, customs, economics, agriculture, music, war, health and welfare, fashion, science and technology, government, literature, and great cities," while others may cover only music and visual art (Edwards, 1971). The dilemma clearly emerging is that the goals of most interdisciplinary humanities courses make it desirable to include all disciplines whereas the limitations of time and teacher knowledge make teaching everything virtually impossible in any but a superficial way.

This leads to another serious concern: determining the appropriate objectives for such a course. Gordon (1969), an instructor at Yale, claims that the objectives for interdisciplinary humanities courses are usually abstract and nonsensical: "To talk of understanding 'Man in the Universe' is nonsense; even to narrow this down to a unit entitled 'The Search for Truth' is equal nonsense" (pp. 681, 682). Yet most community college interdisciplinary humanities courses bear such titles and propose to pursue such objectives. Alpena Community College (Michigan) defines the objectives of a humanities course: "To develop in the student an appreciation for and a layman's understanding of the

ways through which man has expressed his inner feelings about the world in which he lives" (Lockwood, 1967, p. 76). Edwards (1971) agrees that the goals of the humanities are undefinable in concrete, exact terms, but he apparently is not bothered by this fact: "... in such courses one cannot always know either what the objective is or if it has been realized until years later when the student is living by or profiting from ideas and values he may have been exposed to in some humanities course (p. 4).

According to Maxwell (1968) this problem of defining goals in concrete, exact terms is at the root of the relative decline of the humanities in American education. Quoting The Commission on the Humanities, he states:

The goals of the humanities are to further our understanding "... of such enduring values as justice, freedom, virtue, beauty, and truth," to provide us with wisdom and the ability to make judgments, to provide us understanding of cultures other than our own, and for others an understanding of our own culture, to encourage creativity and concern for man's ultimate destiny, to produce better men, "to give us a sense of man's innate worth and of his infinite capacities" (p. 82).

Maxwell goes on to say that no one knows how study of the humanities in general or the study of one or another discipline in particular contributes to the attainment of these goals. He suggests that the first step toward remedying this situation is "to eschew all statements of goals, as specific to the humanities, which have as their primary basis only the sympathetic reverberations of an audience of like-minded humanists . . . Statements of the goals of the humanities should include (as specific thereto) only those goals for which there is a *basis* for thinking them furthered by, and specific to, the humanities. . . . It is at best doubtful that the wonderful legacy of Bernini is any closer to the 'core' of our present culture than is the spark plug" (1969, p. 78).

In addition to the above problems, additional issues are at stake, issues that would be easier to deal with if the humanities' nebulous goals were defined, the question of which disciplines, cultures, and epochs to include were settled, the clash of personalities were resolved, and the debate about teacher overspecialization were clarified. One such additional issue is the potential nontransferability of interdisciplinary courses. In Florida where

secondary schools, four-year colleges, and the universities offered interdisciplinary humanities courses, 66% of the two-year colleges offered interdisciplinary humanities courses of their own in 1970 (Edwards, 1971). In other states, however, attempts to institute interrelated courses have been thwarted by administrative and faculty fear that they will be nontransferable; as a result, the tendency of both groups is to "play it safe" (Lockwood, 1967). Edwards reports that at one community college in Georgia a deceptive title, "Literature in the Western World," is used for a course including literature, visual arts, music, and philosophy, and that, by this dissimulation, the college has insured the transferability of the course credits.

Another problem frequently cited as a reason not to offer interdisciplinary humanities courses relates to the students themselves. In Edwards' study 91% of the faculty members who were teaching interdisciplinary courses claimed that the kind of student who takes the course affects the success of the course. One instructor offered the comment that, "... reading the *Iliad* presents insurmountable problems when one can hardly read *Little Red Riding Hood*" (p. 43). But in Lockwood's study, "It was generally agreed that the humanities course should call for extensive reading from primary source material, texts and commentaries, current periodicals and journals" (p. 179). The problem of heavy reading has been attenuated by at least one interdisciplinary humanities instructor (Watzulik, 1972) who has developed a course which uses no textbook and demands no written exams. In this instructor's class, grades are based on participation in discussion, a 300-word commentary on a program or field trip, and a personal project in one of the arts.

The fact that many community college students hold jobs has frequently been given as a deterrent to offering a "good" interdisciplinary humanities course. Edwards found that less than half the instructors teaching integrated humanities courses required student attendance at concerts, lectures, exhibits, etc., as part of the course; the reason given was that working students cannot attend events held at night. Yet, at least one community college solved this problem as artfully as the instructor who solved the heavy reading requirement: in Honolulu an interdisciplinary course including art, religion, architecture, and music

emphasizes off-campus tours and lectures. In order to make it possible for working students to participate in the class, all lectures and tours are taped so that an absent student can listen at any time to a lecture he has missed. He can also check out a "multimedial pack," consisting of a cassette tape recorder with an earplug and shoulder strap, a map, a study guide, and a reaction sheet, which enables him to take the tour whenever it is convenient for him to do so.

One final impediment to interdisciplinary humanities courses which is noted in the literature is the community college student's alleged pragmatic mind-set. This time the problem is one of attitude. According to Lockwood, the student "tends to endow with importance only those courses which appear to be demonstrably 'useful' or clearly applicable to a prescribed course of study" (p. 182). When describing a humanities course for general education students at Macomb Community College (1968), Arnfield explains:

Previous experience with the Macomb students in other liberal arts courses indicated that they were hostile and skeptical with regard to the fine arts. Although the majority of students come from substantial economic backgrounds, of the approximately 400 students originally selected for the program, only three had ever visited an art gallery, or a museum, heard a symphony orchestra perform, or witnessed a professional stage play. In spite of their lack of knowledge and experience with these aspects of the humanities, or perhaps because of it, the students held tenaciously to negative opinions in regard to the arts and social history in general. They were usually rigid, conservative, and ethnocentric in their judgments (p. 211).

She reports that these obstacles were overcome by making socio-cultural occasions enjoyable. For example, before each off-campus event, "cocktail" parties were held at the home of a faculty member. Another aspect of the Macomb program which undoubtedly helped contribute to its success was the total interrelatedness of the general education "blocks" which combined to make up a special program for students with no particular transfer or vocational goals: "When the Humanities area studies the mythological concepts of creation, Social Science discusses the origin and growth of society, Natural Science the various scientific theories of creation and Communications emphasizes the contro-

versy that may arise from such divergent points of view by having the students read the play *Inherit the Wind*" (p. 214). The success of the Macomb approach appears to be a clear case of faculty's sensitivity to students' needs and structuring innovative programming in response.

At least two other community colleges have arranged their general education programs on an interrelated, humanities-based approach. Lees College (Kentucky) has structured its entire curriculum around the theme, "Man in his Total Environment: Focus on Southern Appalachia," and Hesston College (Kansas) has operated a "Foundation Studies Program" since the fall of 1970. Both programs were funded by the National Endowment for the Humanities.

Thus, it would appear that even though problems are legion and obstacles rampant, reports of successful interdisciplinary humanities courses are frequent enough to warrant optimism. It seems that it is not so much the student's approach which must be changed as it is the attitude of humanities faculty members and administrators who must design their curriculum to accommodate the student. Above all, they must mitigate their tendency to play it safe.

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Conclusion

It is difficult to judge curriculum trends from a literature review. Community college personnel write little relative to their four-year counterparts; hence, much that is actually happening cannot be covered in a summation of this type. Nevertheless, at the risk of perpetuating a broad generality, it seems safe to say that the humanities are not widely emphasized in two-year colleges. The problem is not inadequate financing — in fact, instruction in the humanities tends to be less expensive than instruction in vocational-technical or pre-professional areas. Rather, it seems to be that community college boards, administrators, and state-level planners see a plethora of roles for the community colleges and the perpetuation and diffusion of the humanities occupies

a priority status far below that of career education, remedial studies, adult basic education, and student guidance. Further, course titles and content differ from one institution to another and from time to time within the same college; today's reports are quickly outdated. And the curriculum itself is protean within the limitations of the institution's forms.

However certain recurrent themes dominate the literature and are worthy of note. Chief among these is that the curriculum is barely amenable to faculty modification. Rather, the literature holds, it is dominated by the transfer institutions' fluctuating requirements and, above all, by the students who tend to want readily applicable programs.

In writing about music (but applicable to all disciplines) Mason (1968) asserts that junior colleges are caught between Scylla and Charybdis: on the one hand is the need to maintain college parallel programs that are markedly like the programs a student would find if he were enrolled in the lower division of a four-year institution; on the other, is the need of the college to be independent, planning its courses for the benefit of its own students. The lack of statewide objectives for the entire spectrum of humanities teaching, he notes, is responsible for the absence of consistent course offerings in community colleges within a single state, even sometimes within a single district. The result is confusion: some schools or individual departments have developed courses and programs in the humanities designed for non-transfer students; others rely on the assumption that what is good for transfer students is good for non-transfer students as well.

The transfer institutions' changing requirements have some positive effects — they force faculty and administrators to examine their courses. History and foreign languages offer examples. As course mandates disappear, history leads in interdisciplinary exploration, much of which is due to the desire to attract students to optional courses. And, for the same reasons, foreign language departments have turned to "conversational" courses, showing distinct gains in student preferences when these are pursued.

The pragmatic students lead to additional activities on the part of the staff. Writers on political science and history programs in particular lament the students' lack of interest in ideas.

Yet the humanities, by definition, are impractical; and herein lies the dilemma. The community college that prides itself on "giving them what they want" cannot require that which does not lead to direct benefit. In the words of one commentator, by forcing humanities courses on its students, it denies its philosophy.

Yet the sales of paperback classics continue to rise. Who is reading them? Concerts and dance programs are well-attended. Who is going? The problem may be not in lack of interest in the impractical but in something more fundamentally related to schooling itself. Schools are where one does what one must in order to survive on the schools' own terms at the schools' own pace. The humanities are supposed to lead to reflection, contemplation, joy, and especially feeling. Their nature denies being cut into 15 three-hour weekly segments with textbooks, midterm and final exams, and grade marks. The humanities are diminished in the community colleges not because of lack of interest in the human condition but because they have been wracked on the wheel of the school as an institutional form.

When schools were accepted as the place where some segments of the population had to be, they could introduce esoteric portions of the humanities; the person who saw art in his own home could have his horizons broadened by being exposed to new artists through a course format. But even now nothing stands between the person who has never taken a course in art and his appreciating art. The opportunity to learn about art, to see it, experience it, is all around him. The on-campus art exhibit — no matter how limited — may be more important than the course that offers myriad slides, flashing by, however appropriate the commentary which accompanies this still projection. Here is where "school" impinges on curriculum designers. How can we give credit, get financial aid from the state, and make up a faculty teaching load for an art exhibit, a recital, a lecture series with attendance optional, or an *al fresco* dramatic production? Faced with this dilemma they yield, change course titles and tinker with content.

Actually, those who promulgate the humanities in the two-year colleges may be inadvertently aiding in their diminution by insisting that they be required for students wishing to transfer eventually to four-year colleges and universities. Exceedingly

few community college matriculants adhere to these requirements; fewer than 1% of them obtain Associate in Arts degrees and transfer and only an additional 10% or so transfer without the degree. Many of those who do find they can study the humanities in greater breadth as well as depth at the senior institution. The requirements, then, serve as a will-o-the-wisp, leading humanities' curriculum planners to rely on them to fill their classes while at the same time tying them to the transfer institutions' own shifting curriculum preferences.

Still, the proportionate drop in enrollments is alarming. The colleges have expanded rapidly but humanities show a lower growth rate with few new instructors being employed. Most of the growth in enrollments is among part-time and evening students and exceedingly few humanities courses are presented in the evening. It is not unusual to find a college with a full schema of German, French, and Spanish courses in the catalog offering only a few conversational courses at night, no language instruction at all during the day. Some colleges turn to interdisciplinary courses to keep students enrolled. And where they have vigorously pursued curriculum modifications on a program-wide basis (as opposed to one shot "experimentation") the senior institutions have yielded. The more marked becomes the scramble for students, the more likely this will prove the case.

The arguments for the humanities ring true. Eurich (1974), writing in Toffler's *Learning for Tomorrow: The Role of the Future in Education*, sums them:

It is ironic that humanists, impressed by little-understood "scientific methods," should have adopted an approach ill-suited to their subject matter and so contributed to their own decline as science grabbed man's imagination. The "objective," seemingly value-free presentation, the precise and detailed analysis of facts, have led the art of criticism to a high point of polish in humanistic disciplines.

Yet the materials of the humanities are hardly neutral. In an age of overchoice and high-speed change, students face extraordinarily complex decisions. Through clarification of their values, . . . young people can be helped to make more intelligent, more considered choices. Yet even in the humanities we see some teachers, in a desperate attempt to ape the "hard sciences," avoiding the difficult, but critical, issue of values.

The basic materials of the humanities speak of belief, hope,

aspiration. They explain our views on time-present and time-past. Often, they foreshadow the future. All the more pity that the student's encounter with the great humanistic works has ceased to be a moving, vicarious, personal experience that enters the consciousness and remains capable of affecting his or her present life and shaping the future (pp. 145, 146).

Most to be lamented in a curriculum review is that faculty leadership shows through only sparsely and indistinctly. The argument that the curriculum cannot be made worthy because the pragmatic (read "benighted") students would not appreciate it and because some superordinate agency will not force them to take it does not stand. Exciting, active, living engagements with ideas, tastes, and values do attract audiences — the cinema and stage have survived commercial television. The faculty that determines to break out of the classroom-locked, lecture-recital course offerings will find the transfer institutions' opposition melting away even as the students return.

Withal, many questions remain. If course formats must be pursued, how can respectable humanities courses be designed for students interested in career education? Can humanities content be infused in occupational programs? It seems idle for humanities advocates to sit back and wait for the current emphasis on career education to abate.

Much of the curriculum and instruction in the humanities is archaic, beamed toward an audience no longer present. Are statements of precise objectives incompatible with the humanities as disciplines of organized knowledge? If so, how can the humanities commend themselves to students who want to know what they are getting and where they are going? The humanities cannot sustain support indefinitely in a generation of mass higher education if their relationship to current concerns fails to be explicated.

Curriculum in the community college is dominated by transfer institution requirements and by student desires for programs of immediate benefit. Perhaps so, but to conclude therefore that it is beyond control is unsavory. Can the humanities not survive on their own merit in an institution dedicated to giving people what they want? The question is here now. We believe they can but their modes of presentation and sequence must be altered.

How? What is best for the students? For the faculty? Interdisciplinarianism as a reaction against the analytic styles emanating from the research-dominated disciplines seems a first step, a step being taken in several colleges. On the other hand, it may be a fad revisited. A move away from the false coin of objectivity seems a second, parallel step. Perhaps the teaching of methods of analysis dominates in the humanities today because values are unclear. If so, we can find ways of confronting values even without simultaneously imposing them. This, too, is being done in the classrooms.

The future of the community college is bound to its community, not to the research-based academic disciplines. What formats can be employed to enhance humanistic thinking and acting throughout the college district? The many well-produced open circuit television series have only scratched the surface. Can these be fused with other types of offerings in a more concentrated effort? What types of cooperative efforts are best developed between colleges and libraries, museums, art centers, and other cultural agencies? And how will the college faculty fit in?

Much remains to be learned so that guidance to college planners can be provided. The humanities will undoubtedly persevere in the colleges in one or another guise. But it is important to discover enough knowledge so that a sound foundation may be built and sustained.

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